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Qirqisāni Studies

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PREFACE

THE following essay is based on a MS. which is not only incomplete, but of which only one copy was available. Of another copy, presumably existing in St. Petersburg, I have been unable to obtain any information. I have published the Arabic text in Arabic characters, because the MS. from which it is borrowed is so written. To all appearance the author wrote his work in Hebrew script. This point, which is not without importance, is dealt with in the essay.

My thanks are due to the authorities of the British Museum for the loan of the manuscripts and books necessary for the work.

H. HIRSCHFELD.

May, 1914

QIRQISĀNI STUDIES

A THOUSAND years ago intellectual life in the domains of the Caliphs of Baghdād manifested itself in an intense and many-sided activity. Every branch of human knowledge sent forth representatives proficient in a high degree. Indirectly, all these studies, except theology which was its direct outcome, were connected with the interpretation of the religious law. The doctrines laid down in the Qorān left much room for theological discussion. The metaphysical side of the Moslim faith especially favoured the development of a speculative theology known by the name of Kalām.¹ Later on, the Arabs became acquainted with the writings of Greek philosophers, notably Plato and Aristotle. Through this influence the Kalām was widened to such an extent that the tenets of the original creed were almost overgrown with a kind of philosophic criticism which produced what is termed the Mu'tazilite Kalām.² Side by side

¹ See Al Shahrastani (translated by Haarbrücker), I, p. 26; Schreiner, *Der Kalām in der jüdischen Literatur*; Goldziher, *Die islamische und jüdische Philosophie (Allgemeine Geschichte der Philosophie, 2nd ed.)*, p. 302 sqq.

² Schreiner, *Studien über Jesu'a b. Jehuda* (Berlin, 1900), pp. 50 sqq., endeavours to prove that Mu'tazilitism owes its origin to the dictates of Jewish teachings in Moslim tradition. This may be true in a small degree. In the main, Mu'tazilitism seems to be the natural reaction against the degeneration of Moslim theology which set in in the second century of Islām. It may be ascribed in the first instance to a more critical study of the Qorān, in which the grosser forms of anthropomorphisms are carefully avoided (see my *New Researches into the Composition and Exegesis of the Qorān*, p. 89). There is even in it no lack of passages in which human free will is allowed. There are many views which Mu'tazilites had in common with Muhammed himself in the earlier stages of his career. The advancement of education, and especially the

with this the Moslim church was torn by the rivalry of sects of widely differing beliefs whose followers combated one another in bloody encounters. The consequence was an unrest both spiritual and political.

All this deeply influenced the numerous Jewish subjects of the Caliphs. They were irresistibly drawn into the medley of different convictions. They, too, were divided into the two camps of Rabbanites and Qaraites, who fought one another with great bitterness, though they spilled nothing but ink in their battles. It is, however, interesting to observe that in two important matters both sects sunk their differences. The first is that from the political struggle of the Moslim sects they drew a common messianic hope, secretly siding with the Shiite rebels who, in the event of a successful issue, were bound to abolish the Caliphate, with its harsh laws concerning non-Moslims.¹ The second was the adoption by both sects of the Mu'tazilite Kalām for purposes of theological speculation, but with a dissimilarity which brings out in the most marked manner the fundamental difference between their respective tenets. Whilst the Rabbanites were careful to apply the Kalām only to the metaphysical side of religion, the Qaraites insisted in subjecting the whole religious law to philosophical speculation.

In the earlier half of the tenth century each of the two sects was represented by a leader remarkable for ability, learning, and zeal for his cause. The champion of the Rabbanites was the Gaon Sa'adyāh who, as defender of his creed, interpreter of the law in its various aspects, Bible exegete and philosopher, has few equals among his brethren. The vindicator of the Qaraites was Ya'kub al Qirqisāni,² a man not less valiant than Sa'adyāh,

acquaintance with Greek philosophy, had a powerful influence. We thus see that various influences were at work to produce the movement.

¹ See my *Jephet's Commentary on Nahum*, p. 9.

² The name is given in the form of Ya'kub b. Isaac by Trigland, *Notitia*

and endowed with great intellect and learning. A clear indication of his fame is given by Abraham b. Daud, who mentions Anan and Al Qirqisāni as 'the heads of the sectarians'.¹

Little is known of the life of this man. His name is derived from the town of Qirqisān,² which is said to be the ancient Circesium (Karkemish) on the Euphrates. The date of his birth is unknown. His education embraced the study of the Bible and the writings of the older Qaraite teachers, besides which his works reveal acquaintance with the Mishnāh, the Talmud, and the Rabbanite prayer-book. He was versed in the Kalām, and took part in discussions with professors of this school of thought. He had also read the Qorān, although he must have had difficulties to overcome in procuring a copy of this book. He had read works on Moslim tradition, and was familiar with the tenets of the Moslim faith. He was also instructed in Aristotelian philosophy, probably from the books of his older contemporary

Karaeorum, p. 115. According to him Al Qirqisāni, Solomon b. Jerōham, and Joseph b. Noah were disciples of David Al Moqammaš. The last named is eulogistically mentioned by our author. Al Hīti (ed. Margoliouth), p. 9, has the same name, which is also repeatedly given in various colophons in cod. Brit. Mus. Or. 2492, foll. 54 v^o and 55 r^o, viz. Abū Yūsuf Ya'kub b. Ishāq b. Sam'awaih. The absence of the *kunya* Abū Yūsuf in my *Arabic Chrestomathy*, p. 116, caused an unnecessary flutter in the criticism of this book by the late Prof. Bacher in *RÉJ.* XXV, p. 155 (but modified in *JQR.*, VII, p. 689), and by Dr. Poznański in *Semite Studies in memory of Dr. A. Kohut*, p. 436, who overlooked the identity of the names Ya'kub and Abū Yūsuf. Even his patronymic Ibn Ishāq is uncertain. We find exactly the same names with Al Kindi, 'the Philosopher of the Arabs', viz. Abū Yūsuf Ja'kub b. Ishāq. Another instance is Abū Yūsuf Ja'kub b. Ishāq Al Sikkīt (died 858). A flagrant example of the free play made with Biblical names even in ancient Arab sources is given in Qor. XIX. 29 where Mary, whose Arabic name is Maryam, is called 'sister of Aaron'. Our author's *kunya* Abu Yūsuf is evidently fictitious; see also Steinschneider, *JQR.*, X, 620 sq.

¹ הַקְּבָלָה ׳ס, see Neubauer, *Mediaeval Chronicles*, I, p. 51.

² Yāqūt writes Qarqasān, see also Nöldeke, *ZDMG.*, XXXVI, p. 183.

Al Farābi.¹ He had also studied the works of Arab grammarians. He was conversant with the doctrines of the Samaritans and Christians, as well as with other forms of belief, such as the Manichaeans and followers of the doctrine of the transmigration of souls. The fruits of his labours he laid down in a number of works, the majority of which are unfortunately either lost or have come down to posterity in fragmentary condition. They are, however, sufficient to secure him our respect, and to justify the expenditure of time and trouble in the study of the remains of his writings

His principal work bears the somewhat fantastic title 'Book of Lights and Lighthouses'.² It is of encyclopaedic character, consisting of thirteen sections with nearly five hundred chapters. The subjects dealt with are in turn historical, philosophical, polemical, exegetical, ritual, and legal, and contain much important information about the older Qaraite sects. Apart from this work he wrote commentaries on various books of the Bible,³ and a treatise on the Unity of God.⁴ On various occasions he mentions an essay on 'Translation',⁵ but does not enable the reader to learn whether this embodied a translation of the Pentateuch or a criticism of translations known to him, or observations on the art of translating. His commentary on the Pentateuch, of which we only possess a small portion, is not accompanied by a coherent translation. This commentary is headed by an Introduction which forms the subject of this essay.

¹ See further on, p. 21.

² The first two chapters giving a survey of the Qaraite sects were published with an instructive introduction by A. Harkawy in the Proceedings of the Imperial Academy of Sciences at St. Petersburg, 1894 (in Russian); the chapter on the 'Transmigration of Souls' has been edited by Dr. Poznański (see p 22); the 'Refutation of Christianity' is printed in my *Arabic Chrestomathy*, pp. 116 sqq.; see also rem. 5.

³ See below, p. 10, and Harkawy, l. c., p. 250. This work is not mentioned by Steinschneider.

⁴ See Steinschneider, *Die arabische Literatur der Juden*, p. 79 sq.

⁵ See p. 18, rem. 2, and the last passages of propositions 20 and 21.

Although Al Qirqisāni was a contemporary of Sa'adyāh, he displayed his principal literary activity after the latter had laid his pen aside. This we gather from internal evidence rather than from historical sources, which are neither full nor very reliable. From Al Hīti's 'Chronicle'¹ we gain, not without a certain amount of manipulation, the year 937 as the date of the compilation of the 'Book of Lights'. This was four years after Sa'adyāh had written his philosophical work which is the last of his writings. Al Qirqisāni's 'Introduction' could not, therefore, have been written much before 940. This explains why we learn nothing about him from Sa'adyāh's writings, whilst, on the other hand, the works of the latter were known to the former. In his 'Introduction' Al Qirqisāni mentions 'a fine commentary on Genesis' by David b. Marwān Al Moqammaṣ. He criticises this work for being too brief in parts, whilst in others it is irrelevant and verbose, 'but one of my contemporaries, he adds, composed another fine book similar to that of David, and we intend using what is best in both and showing where they differ.'² This can only refer to Sa'adyāh, and the admission is remarkable in a Qaraite. It is, indeed, quite noticeable that Al Qirqisāni was not so bitter an opponent of Sa'adyāh and the Rabbanites as other Qaraite teachers, notably Jepheth b. Ali, who did not hesitate occasionally to indulge in abusive terms. It also seems that Al Qirqisāni had read Sa'adyāh's 'Book of Beliefs',³ which must have impressed him deeply, as he found in it theories which Qaraites freely endorsed, and which in many respects harmonized with his own arguments.

¹ I. e., p. 5. Margoliouth, *ibid.*, p. 10, rem. 1, discusses the discrepancy between the two dates given by Al Hīti, viz. *A. Sel.* 1278 and *A. H.* 315, which he ascribes to a blunder by the writer. If we read 325 we get the right date 936/7. We gain the same date by reading *A. Sel.* 1248 instead of 1278.

² This passage is also given by Harkawy, *l. c.*, p. 261.

³ See further on, pp. 13, 15, &c.

It is rather strange that Al Qirqisāni did not receive the attention he deserved at the hand of historians. His name is not mentioned either by Graetz or by the author of the article on the Qaraites in Winter und Wünsche's *Jüdische Literatur*. Fürst makes but one passing reference to him, and even Pinsker has very little to say about him. The reason of this is undoubtedly to be sought in the fragmentary character of his writings, and this circumstance renders it difficult to assign him his right place, not only among his co-sectarians, but also in Jewish literature in general.

As far as is known at present, fragments of his writings are extant in the British Museum and in St. Petersburg. A survey of those kept in the former place has been given by Dr. S. Poznański, but it is curious that he completely overlooked the volume which contains his 'Introduction'. From a reference contained therein to his 'Book of Lights' and his Commentary on the Pentateuch we gather that this was a later work. Although of small extent it is better for gaugeing his abilities and learning than his legal and polemical writings. He reveals himself as a ripe scholar, philosopher, exegete, and linguist, so that the loss of so many of his writings is sincerely to be deplored.

Al Qirqisāni's legal code takes the form of a commentary on the laws of the Pentateuch. This work he professes to have supplemented by a commentary on the non-legislative portions of the Tōrah under the title *Book of Lawns and Gardens*, which, as stated before, has not been preserved. We possess, however, a fragment of an abridged form of this work in MS. Or. 2492 of the British Museum. It was penned later than the *Introduction*, to which it contains the following reference in the preface: 'I shall mention only part of it (the commentary) in this compendium, and shall also omit the thirty-seven propositions¹ which I framed to elicit the interpretation

¹ See further on, p. 13.

of the Book.'¹ The fragment hereinafter published forms the first part of B. M. MS. Or. 2557, and contains the Introduction to the original commentary. That these two fragments belong together is further illustrated by the following prefatory remark in the latter: 'We intend to undertake the explanation of the Book of our Lord which He revealed through Moses, I mean the Tōrāh, with the explanation of its contents as far as they are non-legislative, since we have already dealt with the laws, to which we devoted a special volume.'²

The external dissimilarity of these two fragments is accounted for by the fact that the former fragment is of more recent date, and is written in Hebrew characters, whilst the latter is considerably older, and is in Arabic writing. It seems to me, however, that the 'Introduction' was originally also written in Hebrew characters, and that our fragment is but a transcription. I have, on an earlier occasion,³ suggested that Qaraite copyists adopted this means in order to rule out the Rabbanite reader who, on the whole, was not very familiar with Arabic script. I must uphold this view in spite of Dr. Poznański's diversity of opinion.⁴ The fragment in question not only contains many orthographic characteristics of Arabic in Hebrew square, but also numerous Hebrew passages. The copyist was, in many cases, oblivious of his self-imposed task of transcription, and allowed Hebrew script to stand for Arabic words. These words are distinguished by overlines in the following reproduction of the Arabic text. It is not superfluous to add here that this game

¹ Fol. 1 r^o: פאני אדכר פי הדיא אלאכתנאר בעצהא דון אלכל וכדלך
איצא אחוף דכר אלסבע והלאתין מקדמה אלתי נעלתהא אצולא לאסתכרא
מעאני אלכתאב

² See the Arabic text, p. 39.

³ *ZDMG.*, XLV, p. 332.

⁴ *Semitic Studies*, p. 439. It is to be noted that the passage from the *Introduction*, quoted by Harkawy, is given in square characters, which leads to assuming that it is taken from a MS. written in the same style.

of hide-and-seek is confined to older MSS., and is therefore helpful in ascertaining the approximate age of the same. In many of these MSS. the copyists even went so far as to transcribe Hebrew passages in Arabic characters. This not only gives them a strange appearance, but also interferes with the orthography to such an extent that they cannot be read without close examination. This peculiar practice ceased in later MSS., probably because the faculty of reading Arabic script gradually waned among Karaites.

The British Museum fragment has been fully described in the new Catalogue.¹ There are, however, a few details to be added. On the *recto* of fol. 1 we find the title ענה תפסיר בראשית ללקרסאני רצי אללה ענה 'Commentary on Genesis by Al Qirqisāni, may God be pleased with him'. We gather from these words that the copy was made after the death of the author. The name of the scribe is not given. The volume was owned in the first instance by Abūl Majd b. (name of father illegible), and later on by Aaron b. Moses Feirūz.²

The MS. is of considerable age, although no date is mentioned. The frequently faded writing and the absence of a large number of diacritical points render the reading difficult. Many places are worm-eaten, and corners have broken away, to the detriment of the text. Wherever it was possible to restore missing passages they are enclosed in square brackets.

I. AL QIRQISĀNI AS PHILOSOPHER.

As far as we can gather from the existing fragments of the works of our author, he has given expression to his philosophic views in three different places. He states that the *seventh* chapter of the *second* section of his

¹ G. Margoliouth, vol. I, p. 189. For facsimile see plate IX.

² See Poznański, *Die karäische Familie Feirūz*, p. 16; but 250 is a misprint for 2557; Pinsker, *Liqqūtè qadm.*, p. 169.

'Book of Lights' contains a systematic discussion of his metaphysics, but this chapter is unfortunately lost. His *second*, and fullest, opportunity he takes in his commentary on the Book of Genesis, each word of the opening verses forming a nucleus of philosophic research. A few extracts from his reasonings will be given in the following pages.

The *third* place devoted to philosophical speculations is to be found in the 'Introduction'. It consists of a preamble and *thirty-seven* propositions dealing with the various aspects of Bible interpretation. It is in the preamble that the author lays down his philosophic views, linking them to the opening words of the Bible. These words, he says, contain abstruse questions which demand logical thinking, especially on the part of those persons who endeavour to proceed on the way of rationalism and philosophy. Many who desire to establish harmony between the teachings of the opening passage and their powers of thought are troubled by the apparent incompatibility of the former with the phenomena of nature. This, however, is not so. Whoever strives after truth will find that the two supplement one another. The Bible is in reality the fountain-head of philosophy, only the student must not be swayed by inclination and bias.

These remarks show the above-mentioned unity in the application both by Rabbanites and Qaraites of the Mu'tazilite Kalām to matters metaphysical. It is only necessary to peruse a few pages of Sa'adyah's 'Book of Beliefs' to observe this. Although the latter, as a rule, demonstrates his axioms first and merely supports them by quotations from the Bible, he deduces the first axiom of monotheistic belief direct from the Bible in the words: Our Lord has taught us that all things are created and that He created them from nought as stated in Gen. i. 1.¹

¹ Amānāt, ed. Landauer, p. 32.

Al Qirqisāni's comment on the same verse runs as follows: 'In the beginning' means that this is a beginning which was preceded by (the existence of) the Creator only, that He began and created: the world from naught and from no-time. For had He created it in a (definite) period, time must have preceded Him. Time, however, was created together with heaven and earth, and the proof of its having been thus created lies in the fact that we witness the termination of one (span of) time and the appearance of another. If one period was created, all must be created.—While thus combating the Aristotelian conception of the eternity of time,¹ he adopts his definition of time in the words: 'Time is the measure which is cut and numbered by movements. Time is a notion in itself, and is not identical with movement, but movement counts and comprehends it.' In this definition Al Qirqisāni differs from Sa'adyāh, whose conception of time is that of Plato.² At all events we see that he must have studied the writings of the Stagirite philosopher.

Now Sa'adyāh, as well as Al Qirqisāni, indulged in philosophic speculations not without misgivings, being aware that they were contrary to the Jewish spirit. Al Qirqisāni, though not bound by any tradition, alludes to the warnings of the Rabbis against metaphysical speculations by saying that many of 'our people', i. e. Jews in general, consider philosophical research either superfluous or forbidden. Whilst Sa'adyāh allays his scruples with the plea that honest philosophic reasoning is a duty, Al Qirqisāni describes reluctance to pursue it as foolishness and lack of understanding. 'If', he says, 'the fountains of their minds were opened they would become aware that these things are but the implements of the Bible, the ladders and bridges leading to the

¹ See Zeller, *Die Philosophie der Griechen*, vol. II (3rd ed.), p. 399.

² See Guttman, *Die Religionsphilosophie des Saadia*, p. 80.

knowledge of truth.' The verity of the Bible, he thinks, can only be arrived at by applying the mind to it. These words sound like a direct protest against the well-known sentence of the Mishnah (Hägīgāh, II. 1).

Philosophic axioms, our author continues, are based on logical arguments which, in their turn, rest on the perception of tangible things and its corollaries. Whoever denies the dictates of reason and philosophy denies the comprehension of every perception. 'The learned of the people' (i. e. not only Qaraites) find it expressed in the Biblical description of Solomon that he was the wisest of men, that is to say, that he discoursed on every kind of plant, from the greatest to the smallest, and every kind of animal, their nature, good and evil effects. From him philosophy was handed down to the Greek philosophers in whose writings it was laid down, and the Bible makes a similar statement concerning Hananiah, Mishael, and Azariah (Dan. i. 20). It should be noted that the King of Babel, when inquiring of them about various learned matters, found that they eclipsed all his other counsellors. This is the strongest proof that they excelled the magicians in every branch of philosophy, and establishes the fact that philosophy was the property of the people of Israel.¹ The importance of applying the mind [in the recognition of the creative power of God] is taught in Isa. xli. 20, because this furnishes the most convincing proof that action presupposes an agent. Further evidence of this is given in Isa. xlv. 6, which at the same time demonstrates the Unity of God. The passages Isa. xlvi. 6, 7 show that things are, of necessity, created and are not without a beginning, which is corroborated in xlvi. 9.² From Ps. c. 3 we infer that things could not have created themselves.³ Eccles. vii. 27 lays down that things are so created as to depend one upon another, which leads to the recognition of a Prime

¹ See further on, p. 19 sq.

² Amānāt, p. 38.

³ Ibid.

Cause.¹ Job xii. 11, 12² alludes to understanding by means of inference, whilst the words *now men see not light* (Job xxxvii. 21) mean that he who denies the existence of God is like him who denies the existence of light. The mind proves its existence by arguing, just as light is known by perception. This is also expressed in Isa. xlv. 11 and xlv. 8, which illustrates the movement arising from the region of the ether, or rather from the sphere of fire which gives forth vapour, as alluded to in Gen. ii. 6. The passage Isa. xlv. 8 also points to the sphere of water which surrounds the earth. The words *let the earth open* (Isa. *ibid.*) point to tellurian activity to produce

¹ In his comment on *elōhīm* (Gen. i. 1) the author says, Or. 2492, fol. 3 v^o: וממא ידל עלי אלצאנע גל דכרה הו אנא וגרנא טבאע מכלתפּה מתצארה מן שאנה אלחעאדי ואלנפור בעצהא מן בעין כאלחרארה אלתי תצאר אלברודה ותנפר מנהא ואלרטובה אלתי תצאר אליבוסה ווגרנאהא מע הוּא אלחעאד ואלתבאין ואלתנאפר קר אנתמעט ואמתונת ואתלפת כאנת אלאשיא ען אנתמאעהא ואמתזאנהא פעלמנא מן דלך אן אמתזאנהא ואנתמאעהא לם יכן אלא מן גאמע גמעהא וקאהר קהרהא אד כאן אלאמתזאן ואלאנתמאע בעד מא פי טבעהא מן אלחנאפר ואלתבאין ואן אלדי מנהא וגמעהא כאלקהא אלפהא מן כל גהה והו אלכאלק גל ותעאלי וקר צרה סלימאן אלחכים בהוּא אלדליל ודלך אן קולה ראה זה מצאתי אברה קהלת (קה' ז"ו) יעני אני וגדת אלאשיא מתקאבלה ואחד באדא ואחד ודלך ליצאחב אלפכר ואלחסאב יעני אנה אד אפכרה אלמפכר כי דלך ותאמלה ערף ווקף מנה עלי באריהא ומדברהא ובהוּא אלדליל יתבת אנהא לם תכן תם כאנת 'A proof of the existence of the Maker is that we find varied and opposite characteristics, one being opposed to and removed from the other, as heat which is opposed to cold and removed from it, moisture being opposed to dryness. Yet we find that things come into being from the combination and commixture of these contrasts. From this we learn that this combination can only be caused by one who forced them to combine, since this combination is contrary to their nature. He who united them is their Creator, viz. God. It is this what Solomon makes clear, viz. "I find matters being ranged one opposite the other, so that when a thoughtful person ponders over it he will derive therefrom the existence of their Creator and Governor." This further establishes the fact that things were not, but arose.'

² The same quotation is given by Sa'adyāh, p. 65, in refutation of the Aristotelian doctrine of the eternity of the universe.

vegetation. This is how the doctors of the Kalām prove the creation of the world to be the result of the united efforts of the sphere and the elements¹ as well as the work of a wise Creator. This, the author here inserts, is explained in connexion with the third word, viz. Elōhim,² and is further illustrated by the passage: I, the Lord created it (Isa. *ibid.*), viz. that He placed in these things the proof of His existence. These are constructive proofs built upon perfect knowledge. On these grounds David describes the Tōrāh as being linked to reason and beauty in the words of Ps. xix. 8, meaning the *nous* which no harm can touch. The words *gladden the heart* convey that the heart is at rest on account of the perfect condition both of premisses and corollaries. The words *enlightening the eyes* (*ibid.*) allude to the light emanating from the word (*kalām*) and the removal of ambiguity therefrom. The phrase *enduring for ever* (*ibid.*) expresses the firmness of the word in the face of attacks; and to complete these five fountain-heads David adds: 'They are true and righteous altogether' (*ibid.* v. 10).

In the passage Prov. xviii. 4 Solomon teaches that God has enabled the learned to elicit the meaning of words and to render them intelligible to mankind, to put them together and to organize them, just as He endowed their *minds* with the power to draw water from the earth. Whoever denies the exercise of judgement

¹ Sa'adyāh, *ibid.*, p. 55, 'the sixth view', which is a compromise between the theory of Aristotle (see Zeller, l. c.) and monotheistic theology.

² Concerning this the author says in his comment on Gen. i. 1: אלהים ודלך אתבאת אלבאלק גל ועז פנדל מן עלי דלך מן אלמעקול פנקול אן אלדלאיל אלתי תדל עלי חרת אלאשיא ואנהא מכתרעה לם תכן תם כאנת כאנהא יתבת אלבארי גל ותקדם אד כאן אלחרת יתצוי מחרת כאלצנאעה תקתצוי צאנע 'Elohim entails the establishment of [the existence of] the Creator. We prove this logically by saying that the arguments which demonstrate the creation of things from nought also establish the existence and eternity of the Creator, since a thing created must have a creator as the work a worker'.

and its power to draw conclusions by means of argument and analogy is guilty of audacity and ignorance untold.¹ Do men rival one another in aught but the mind? Did not the mind, and the understanding resulting from it with its power of removing ignorance and disclosing latent goodness by means of proof, exist, how could man excel over animals as stated in Job xxxv. 11? Although animals such as the bee, the ant, and the spider (which weaves its nest to catch the fly for food) are possessed of some wisdom, this is implanted in them. Man, however, is superior to them by the power of free choice, as illustrated by his ability to draw water from the depth of the earth. For this see Ps. viii. 9. The passage: *Who hast set thy glory above the heavens* (ibid. v. 1) means: Thou hast put it in the heavens and hast created it as a proof of thy glory and greatness. This is also expressed in Ps. xix. 1, and is further alluded to in the discussion of 'heaven' in Gen. i. 1.² The word *strength* (Ps. viii. 3) teaches that the divine power and justice are so conspicuous in the creation that even infants are able to comprehend it. If a person set a boy a task which he is unable to discharge, this boy may confess his inability to do so, but if the man wax angry and punish him for it, he may, no doubt, accomplish it. The knowledge of the justice and power of the Creator grows firm in the mind of every individual, child as well as adult.

The Psalmist, then, returns to the description of the firmament and what is therein, deriving from it evidence of the existence of the maker (ver. 4). He, then, speaks of man and his high station above the whole creation, and concludes with an allusion to *whatsoever passeth*

¹ This vigorous remark refers, of course, to the Rabbanites.

² Or. 2492, fol. 7 v^o, בה ירד להם קולה השמים למ ירד בה, פנקול אלן עלי אלסמא קולה השמים למ ירד בה, סמא ואחדה בל סמוואת עדאר ודלך אן הוה אלכלמה אנמא תדל עלי נמע לא עלי פראד אד באן מצאפהא סמי וקר שרחנא דלך פי אלקול עלי אלתרנמה.

through the paths of the seas (ver. 8),¹ which means that man has been taught by God to plough the waters with skilful steering.

All these quotations (thus the author concludes his observations) confirm the theory of the effect of logical deductions, and many more are to be found in Scripture.

The foregoing sketch contains, though in disconnected form, the principal doctrines which one would seek in a treatise on Jewish philosophy of religion, viz. the existence of God, His Unity and Eternity, the refutation of the eternity of time and matter, and the divine attributes of the Creator of the world and His omnipotence. The biblical anthropomorphisms are discussed by the author in Mu'tazilite style later on in one of the canons of exegesis.² Human free-will is alluded to in a passing remark. Although all this is gained from direct deductions from Biblical passages, the author shows himself a true follower of the Muta'zilite Kalām, in which the doctrine of human free-will occupies a prominent position. His whole attitude in regarding reason as the mainspring of metaphysical as well as physical knowledge is Mu'tazilite. In his doctrine of human free-will he is entirely in accord with Sa'adyāh, and even uses the same term to express it.³

Nevertheless, the author cannot escape the soft impeachment of a little self-deception. He operates with notions gained in the course of his training from the writings of metaphysicians, but overlooks that only with their assistance was he able to formulate those arguments which he took as mere deductions from the Bible. He seems to have had some consciousness of inconsistency, and finds solace in the assertion, mentioned before, that the Greeks derived their philosophy from Solomon.

¹ A similar exposition of Ps. viii is given by Sa'adyāh, p. 146.

² See p. 25 (proposition 4).

³ Viz. אֱמָנָתָא; Amānāt, p. 152. l. 1

This view, however, was not an invention of our author, but was of older date, and widely spread among Jews.¹

One of the leading doctrines of the Mu'tazilite school was that of the creation of the Qorān. This was a protest against a theory of the old orthodox school that the Qorān was one of the attributes of God, and therefore eternal. One of Al Qirqisāni's contemporaries, Abul Hasan Al Ash'ari, who had been a Mu'tazilite, suddenly recanted, and returned to the orthodox view. The matter caused great sensation, and may perhaps also have impressed Jews. At any rate, it was probably a Mu'tazilite tendency that caused Jewish authors to lay stress on the compilation of the Tōrāh by Moses. In a fragment, probably belonging to Joseph al Baṣīr's 'Book of Laws', we find the following passage²: I must now describe how these things were handed down from records of the Messenger. We say that these matters with their nature, quantities, and qualities were witnessed by the people through the doings of the Messenger before he wrote the Tōrāh down in the fortieth year. For Scripture lays down that the Tōrāh was not written till the fortieth year, thus: God said to His Messenger, write *b'rīshīth bārā elōhīm*. He dictated to him word for word and he wrote from *b'rīshīth* to *w'shāmmāh lū ta'bōr* (sic) (Deut. xxxiv. 4).³

As can be seen, here the author follows the Talmudic

¹ See Targum II to Esther i. 2. This view is much older than the author. Josephus, *Contra Apionem*, II, 4, alludes to the great learning among Jews. See also Judah Halleṽi, *Kītab Al Khazari*, I, 463 (my *Translation*, p. 53), and Malter in *J. Q. R.*, N. S., I, pp. 166 sq.

² B. M. Or. 2580, fol. 44 r°. This passage is a quotation from a hitherto unknown work by Sa'adyāh, being a refutation of the speculative method of the Qaraites. It was probably entitled אנטאל אלקיאספי אלשראיע אלסמעיה (see *J. Q. R.*, XVIII, p. 600).

³ On the question of the rejection of the doctrine of the eternity of Tōrāh by Jews, see Schreiner, l. c., p. 3, and *Studien über Jeshu'a b. Jehuda*, p. 15. See also further on p. 23.

Agādā (Bābhā bathrā, fol. 15 v^o.) which states that the last eight verses were written by Joshua.

There is one subject in which Al Qirqisāni is so entirely in harmony with Sa'adyāh, that he simply seems to have followed in his wake. That is his psychology. It is probably more correct to say that they are both dependent on Al Farābi's treatise on the 'Quiddity of the soul'.¹ It is particularly noteworthy that in his exposition of the nature of the soul he does not follow Anan,² the nominal founder of his sect, but the most powerful antagonist of the same. His affinity to Sa'adyāh's opinions is visible from the outset in his translation of *the breath of life* (Gen. ii. 7) by the same term as that used by Sa'adyāh, viz. *the rational soul*.³ He describes the soul as a simple substance, but not as an accident, since its definition is identical with that of substance. A substance allows contrasts in its essence, and, consequently, the human soul is open to intelligence and folly, good and evil, joy and sadness.⁴ The soul was created simultaneously with the body and did not exist prior to it.⁵ The body is nothing but the

¹ See Edelmänn ננווה חמרה, pp. 45 sq. See also Al Farābi's treatise on 'the Beginnings of being' in the Hebrew version by Moses b. Tibbon, ed. Filipowski in *האסיף*, p. 3; Munk, *Mélanges*, p. 344.

² See Guttman, l. c., p. 198.

³ Or. 2492, fol. 360: נשמת חיים יעני בנסמה אלחיאה אלרוח אלנאטקה Sa'adyāh; נסמה אלחיאה פצאר אדם נפסא נאטקה.

⁴ Ibid., fol. 38 v^o: ומן אלדליל עלי אלנפס נוהר לא ערץ לאנהא מחדודה בחד אלנוהר ודלך אן אלנוהר יקבל אלמתצאראת פי דאתה וכולך אלנפס תקבל פי דאתהא אלעקל ואלנהל ואלכיר ואלשר ואלפרח ואלחון ונמיע אכלאקהא אלמתצארה. See also Amānāt, pp. 116, 194; Guttman, p. 200.

⁵ Ibid., fol. 36 v^o: ואן סאל סאיל פקאל פאנה יקול נשמת חיים ולם יכלק אלרוח וכאן הדיא יוהם אן אלנפס כאנת מונורה פי וקת כלק אלנפס פמתי כלקת נקול קד כנא דכרנא פי תפסיר ורוח אלהים קול מן זעם אן כלק רוח אלנפסאן קד דכל פי קד ורוח אלהים. ופי דלך קול אבר והו אנה

tool and instrument of the soul. The words *and man became a living soul* allude to this; the soul is the life and the real man even apart from the body. Man is not what appears to the eye, but is the internal force which moves and guides him, and this is the soul. The creation of the soul is an additional proof of the creation of the world from nought.¹ Its seat is in the heart,² and it endures after the decay of the body.

In his 'Book of Lights' the author devotes one chapter to the belief in the transmigration of the soul, refuting it even in greater detail than did Sa'adyāh.³

II. AL QIRQISĀNI AS BIBLE EXEGETE.

No attention whatsoever has as yet been paid to our author as interpreter of the Bible. The obvious reason is that he was overshadowed by Sa'adyāh who also eclipsed him as philosopher. Possibly his peculiar method of treating the legislative and non-legislative portions of the Pentateuch in separate volumes contributed to the neglect of exegetical labours as being of minor importance for his Qaraite brethren. As an introduction to

ואן כאן לם יכבר ההנא בכלקהא באלתצריה פיגוד אן יכון פי קול ויפה וג'
אכבאר באנה כלקהא מע אלגסם.

This is also alluded to in בקרבו (Isa. lxiii. 11), and in li. 13; Jer. xxxviii. 16; cf. Guttman, p. 204.

¹ Ibid., fol. 37 v^o: פאמא בעין אלמפסרין פועם אנה אענא בקו ויהי האדם לנפש חיה אראד אן גסם אלאנסאן אדאָה ואלה לנפסה אלתי הי אלחיה ואן אלנפס הי אלאנסאן באלחקיקה דון אלגסם ונריר אלען נדל עלי וגוד אלנפס ומאהיתהא פמן אדליל עלי וגודהא ואן אלאנסאן לים הו הדא אלמראי פקט בל פיה מעני אכר יהכנה וידברה והו אלנפס.

The interpreter alluded to in this passage seems to be no other than Sa'adyāh.

² Ibid., אלקלב פי מחלהא אן קלנא אן וקר קלנא אן מחלהא פי אלקלב, see Amānāt, p. 196; Guttman, p. 201.

³ See above, p. 8, rem. 2.

his commentary, he lays down *thirty-seven* propositions of interpretation, partly of theological, partly of philological character. It is particularly the latter which secure him a place not only amongst the oldest Jewish Bible interpreters, but also grammarians.

(1) The first of these propositions, leading from metaphysical to purely religious doctrines, deduces from Deut. xxxi. 9 that Moses was Israel's prophet and master. It was he who 'compiled' the Tōrāh from *b'rēshith* to the end, and recorded the historical events from the creation of the world down to his own death. For this reason is the Tōrāh coupled with his own name as stated by Mal. iii. 22, and this is one of the fundamental articles of belief.¹

(2) The intrinsically Qaraite way of literal conception of the holy text is discussed in the *second* proposition, with the modification that absolute literalness in every case lays the Bible word open to misconception. There are many passages in which literal conception is made impossible by the context. Free interpretation must, however, be controlled, as it might result in garbling the narratives, commands, and prohibitions of the Bible. Mu'tazilite influence cannot here be mistaken. Possibly this also means a side glance at the allegorical explanation of the Bible in which some Qaraite authors indulged, perhaps also at Philo, whose writings were known to Oriental Jews; and very probably at the very free interpretation of the Qorān by the Shiites, for whom the author as a Qaraite entertained secret sympathy. Literal conception is, however, impossible in Exod. xxiv. 10, since no human eye can see God, and in Deut. xvi. 2, because this verse refers to peace-offerings, inclusive of the pascal lamb. In other passages both conceptions are allowed, as in Gen. xlv. 26. The allegorical interpretation of this verse (which is supported by Num. xi. 17), betrays the influence of the Rabbinic

¹ See above, p. 20, rem. 2.

Agādā. Onkelos paraphrases the passage by translating 'the holy Spirit rested on Jacob, their father', and it is alleged by Jewish interpreters (Rashi) that the holy Spirit kept aloof from Jacob during the time of his mourning for Joseph.¹ Another instance is Deut. xxxiii. 14 which either refers literally to the annual produce regulated by the seasons, or allegorically to the bounties of this world and the effects of the yearly and monthly revolutions of sun and moon upon the harvests.

(3) Theological rather than philological is the next proposition, which endeavours to establish the fact that Hebrew is the oldest language, and the speech in which God spoke to Adam. This idea is not the author's own, being borrowed from the Rabbanite camp, and based on Midrāsh rabbāh on Gen. ii. 23.² He rejects the opinion of those who claim for Aramaic the honour of being the oldest language. The evidence for the priority of Hebrew is to be found in alphabetical psalms as well as in the final chapter of the Book of Proverbs and in the Book of Lamentations. All these chapters would, if translated into any other language, lose their alphabetical arrangement. This is absolutely certain, and checks the audacity of the opponents. Further evidence is to be found in Gen. ii. 7 (אָרָם and אִרְכָּה) and ver. 23 (אִישׁ and אִשָּׁה). A similar proceeding is impossible in Aramaic, because the words for man and woman are taken from different roots. This is irrefutable. The name of Cain is derived from *qanīthī*³ (Gen. iv. 1), but the Arabic form, Qābil, is not formed from (the Arabic) *iqtanaitu*. Another instance is *Seth* from *shāth*, whilst the Arabic form *Shīth* has no connexion with 'appointing'. Similar are the cases of Peleg, Jacob, Israel, Reuben, Simon, Levi, Judah, Issachar, Gad, Naphtali, Asser, Zebulun, Dan, Joseph, Moses, Menasseh, Ephraim, Gershōm, Eliezer, Peres,

¹ See also Onkelos.

² See Kitab al Khazari, II, 68.

³ Ibid.

for which names the Aramaic and Arabic languages retained the same or very similar forms. No one dare contradict the statement of Gen. xi. 1, which shows that there was no other language side by side with Hebrew. With the dispersion of the people the language was split up, but according to Zephaniah iii. 9-10 will ultimately be re-united, and all other ways of invoking God will disappear.

(4) In the next proposition the author seems intentionally to lay stress on the fact that in matters non-legislative he shares an important Rabbinic rule of Bible explanation. The Tōrāh, he says, speaks to human beings in their own fashion, or, as the Rabbis have it, the Tōrāh speaks according to the speech of mankind.¹ This means that when the Creator desired to describe himself as seeing everything, He assumed the attribute of the eye; not that He was really visible. In man's mind, contemplation depended on what he knew and was familiar with and judged by outward appearance. Likewise, when God wished to convey to him that no sound could escape Him, whilst the human conception of sound is bound up with real hearing, He represents himself as being possessed of an ear, &c.

The Mu'tazilite influence, which is visible here side by side with the older Jewish custom of transcribing Biblical anthropomorphisms, is given in the form of an inquiry, put to a Doctor, as to how God could speak to man, whilst His speech is of a kind too exalted above him. The answer was that, when God created man, and desired to communicate to him His commands, promises, and rebukes, He employed a speech resembling man's own, and adapted to his understanding. Man proceeds in a similar way when speaking to animals which do not understand human speech, but are directed by gestures and vociferations, differing according to the nature of

¹ Berachoth, fol. 31 v^o.

the animal.¹ This describes how we should interpret God's speech to man, and is also expressed in Exod. xix. 19.

(5) In the *fifth* proposition the author demonstrates that the Bible never makes an untrue statement, unless it is to show this statement to be false, or to make its author responsible for it. Were it possible that the Tōrah gave utterance to a falsehood without stigmatizing it as such or ascribing it to an author, it would proffer an untruth in the guise of truth. True statements would be indistinguishable from untrue ones, but God is exalted above such description. All such passages in the Bible are given in the name of their authors as Exod. v. 2; Ps. xciv. 7; 2 Sam. i. 10; 2 Kings v. 25; Gen. xviii. 15. This also refutes the charge that Balaam's she-ass did not speak and that the story about her is false.

(6) The next feature of the Bible is the manner in which it reproduces words spoken by gentiles either in the original or in translation. Some people are of opinion that whenever the Bible reports such words as part of the revealed text, they are in Hebrew, unless the other language is mentioned. This is illustrated by the examples of the two different names given to the cairn built by Jacob (Gen. xxxi. 47), and Dan. ii. 4; Jer. x. 11; Ezra iv. 7, whilst all preceding and following is in Hebrew. It is, however, argued that this rule has exceptions as in Exod. v. 2; 1 Kings x. 9; v. 23, x. 6; Num. xxiv. 11; 1 Kings xx. 18, 31; 2 Kings v. 18; Ezra i. 2; Neh. ii. 2; and also in the colloquy between David and Goliath. Is it likely that all these people spoke their respective languages, but used Hebrew in these instances? The only established fact is that, whatever they spoke, was rendered in the language of the Bible. Now, as Hebrew was shown to be the oldest

¹ The author mentions *جر* for the ass, *كش* and *اخ* for birds, and *احش* for the dog; see also *ZDMG.*, LXVI, 735 sqq. and LXVIII, 273.

language, it is possible that kings, nobles, and learned men acquired its knowledge, as we see in the instance of Rabsakeh (Isa. xxxvi. 11-13), and Ahasuerus (Esther i. 22; viii. 9). Against this it is argued that professional scribes and interpreters were sufficient for the official intercourse of various nations, a view which the author supports by the usage of his own time. In the case of Hezekiah, it is quite clear that only his nobles, and not the people, understood Aramaic. From Gen. xlii. 21-23 we gather that Joseph's brothers did not credit him with the knowledge of Hebrew, which shows that each party used its own language. The Bible, however, renders the incident in Hebrew. Thus, although the Book of Esther is written in Hebrew, the king and other persons mentioned therein spoke their own language and were addressed in the same by the queen.

(7) When recording a narrative, the Bible does not always exhaust all incidents, but makes up for omissions in another place. Thus Jacob's words to his wives (Gen. xxxi. 7, 41) fill a gap left in the preceding narrative itself. The story of Joseph contains nothing about a humble entreaty by him to his brothers not to cast him into the pit or to sell him, but the Bible mentions it in Gen. xlii. 21. When, subsequently, his brethren came before him, nothing is said about his question to them whether they had a father or a brother, whilst Gen. xliv. 19 says the opposite. They could not have reminded him of words which he never had spoken. Further instances are Gen. xxxi. 11; Deut. i. 22; Num. xiii. 2; Exod. xii. 22, the bunch of hyssop not being mentioned in the previous paragraph (ver. 7). Similar instances are Deut. v. 21, 28; Num. xi. 12; Gen. i. 16; Exod. xiv. 12; Ps. lxxviii. 19; Num. xxxi. 16.

The chief purpose of these observations seems to have been to meet the charges of a would-be (or real) critic who thought he detected discrepancies and omissions in the Biblical narratives and laws. Charges of falsifying

the Tōrāh by the Rabbis were made by Mohammed, and later theologians who were better acquainted with the Bible may have laid their finger on passages such as those mentioned above. Strange to say we have no record that Rabbanite Jews ever attempted to refute these charges, but we are in possession of at least one instance where this was done by a Qaraite.¹ No doubt their strict adherence to the word rendered the retort of the latter more cogent. Be that as it may, the author must have felt the necessity of defending the holy book against defamation. Less severe but apparently well-founded are the strictures refuted in the next proposition.

(8) Many passages in the Bible are prolix and broad, whilst others are terse and succinct.² Instances of the former class are to be found in Gen. i. 29, 30; Lev. viii. 17; xiv. 45; Num. xix. 13; Lev. xxv. 8; Num. vii. An instance of terseness is given in Num. xxviii. 24 in connexion with the sacrifices of the days of Passover forming a contrast to the sacrificial laws enacted for the Feast of Tabernacles.. Other instances are Num. xv. 11; Lev. xii. 2; v. 10, &c.

Now several of these instances (as Lev. xiv. 45 and Num. xix. 13) bear in reality a grammatical complexion, and belong to the chapter of syntax. They represent examples of *permutation* which is a subdivision of apposition. We shall have an opportunity of seeing that our author was a keen observer of the peculiarities of the Hebrew style, although he was unable to formulate rules by way of induction.

(9) Rabbinic interpretation frequently makes use of the maxim laid down in the Talmud that certain statements in the Bible occupy an earlier, or later, place than they should occupy in their chronological arrangement.³

¹ See my article: 'Ein Karäer über den von Muhammed gemachten Vorwurf jüdischer Torafälschung,' *Zeitschr. Assyriol.*, XXVI, p. 111, and *New Researches*, p. 107.

² Cp. Ibn Janāh's *Kitāb al luma'* (Riqmāh), ed. Goldberg, ch. xxvi.

³ *Pesāhim*, fol. 6 v^o.

This was also recognized by Qaraites, and here again our author is the first to employ it exegetically. Scripture, he says, gives priority to incidents which should have been told later, and defers others that actually took place at an earlier date. Thus the death of Adam is related prior to the birth of Ænos; likewise that of Sēth before the birth of Cainan. The same is the case with Sem, Arphaxad, and Salah. The next instance is Gen. xxix. 30, where the fact that Jacob *served with him yet seven other years* is placed before the reference to the birth of his sons. Yet several of them must have been born before the seven years were terminated. Num. i. 1 refers to an incident later than that told in ch. ix. 1.¹ The command related in Deut. x. 1 is inverted in ver. 3. Similar instances are to be found (but no passages are quoted) in the books of Psalms and Jeremiah. Gen. xxiv. 29-30² should have been told in inverted order, and Zach. iv. 4 precedes ver. 5, but should, in reality, follow it. Ps. xxxiv. 18 should precede ver. 17, and finally Gen. xxxvii. 28 does not state whether the Midianites or the brethren lifted Joseph out of the pit.³

(11) Something akin to historical criticism is visible in the author's review of geographical names. Since he lived in the country of the early history of mankind, the subject of the change of biblical names, into others such as were employed in his time, was possessed of a certain amount of actuality. He therefore considers it a special feature of the Bible that it mentions names of places which were not known at the time when the events recorded took place. The first case is Gen. ii. 11-14. Neither *Kūsh* nor *Assur* were known at the time of creation. At the time of Moses, however, these names were *Habesh* and *Mosul*. Another instance is Gen. xiii. 10, whereof the names are not those known to

¹ See also Rashi on Num. ix. 1, who adds למרת שאין מוקדם בתורה.

² Rashi tries to justify the arrangement in the Bible.

³ As to propositions 10, 12, 13, see further on.

Lot, but to Moses. The next cases are Gen. xiv. 7; xix. 37, 38; xiv. 14; xxi. 14; xxxiii. 16; xxxv. 6 (*Lūz*, i. e. *Beth El*); Exod. xv. 23; Num. xiii. 23, after which (ver. 24) the reason of naming the place *Eshcol* is given. The author, then, mentions Judges ii. 1, the cause of giving the place the name of *Bochim* being given in ver. 5. These instances, he says, can be multiplied.

(14) The Bible avoids the use of objectionable terms by circumscribing them in order to preserve the hearer from unpleasant expressions, as in 1 Sam. iii. 13 (where the word להם is used reflexively whilst in reality referring to other persons). 'This is as if a person who is the subject of another person's imputations would say that this individual accuses, abuses, and curses himself. By this means he rids himself of the idea that he is accused or abused or cursed.' Similar instances are 2 Sam. xii. 14; Ps. lxxx. 7, and xliv. 11¹ (in both of which the author probably understands לנו for למי); Ezek. viii. 17²; 1 Sam. xxix. 4³; Num. xvi. 14 for 'our eyes'; Neh. vi. 13, להם standing for לי; 1 Sam. xxi. 5. Some commentators explain the passage *he shall stand at the latter (day?) upon earth*, Job xix. 25, in the same way, viz. the last shall be so and so. Finally 1 Sam. xxv. 27 mentions the servants by way of respect.⁴

(15) If a person witness some prohibited deed which he does not prevent he would be held responsible for it. Instances of this kind are given, Joshua xxii. 20; 1 Sam. iii. 13; Joshua xxii. 18; 1 Kings xxi. 19. In the last named instance Ahab is made responsible for the murder which he was able to prevent. The foundation of this is in Lev. xix. 17. Know therefore that if thou see a person committing a sin without rebuking him, thou bearest the sin to which thou givest countenance. This is also intimated in Num. xxv. 13; Ezek. iii. 17; xviii. 30, which means *return and turn others, for if you do not*

¹ Ibn Ezra במי להם.

³ See Kimḥi.

² See Rashi and Kimḥi.

⁴ See Kimḥi.

do so it will be unto you for the stumbling-block of iniquity. This is also the meaning of Eccles. x. 4, and the guilt of Sodom as described by Ezek. xvi. 49.

III. AL QIRQISĀNI AS GRAMMARIAN.

As in philosophy and biblical exegesis, Sa'adyāh is also regarded as the earliest pioneer in the scientific treatment of the Hebrew language. His claim to this title is directly and indirectly derived from the grammatical observations dispersed over various of his works which reveal a goodly amount of fairly accurate knowledge. This being so, we must assume that at that time investigations on the Hebrew language had already run through the initial stages, though the names of the fathers of this movement are not at present known to posterity. However that may be, we know of two of Sa'adyāh's contemporaries who rank with him in the front row of Hebrew linguists. The one is the Masorete Aaron b. Moses b. Asher, the other Judah b. Qoreish of Tahort (North-west Africa) who even went so far as to pay attention to comparative studies.

A vague notion is current that the awakening of the study of Hebrew grammar is due to Qaraites. There exists no evidence either to confirm or to reject this notion, but we may, *a priori*, conjecture that the Qaraites were, for reasons of religious practice, compelled to find means for an accurate understanding of the holy text. This was in a lesser degree the case with the Rabbanites whose ritual was regulated according to the Talmud. The late Prof. Bacher, in his well nigh exhaustive essay on the beginnings of Hebrew Grammar,¹ says that hitherto no proof has been adduced that any Karaite teacher had, under the influence of Arab linguists, arrived at similar beginnings of Hebrew Grammar prior to Sa'adyāh. We are now in possession of a grammatical

¹ ZDMG., vol. XLIX, p. 2.

note by a Qaraite who wrote a hundred years before Sa'adyāh. We also see that Al Qirqisāni is the third to whom a place is due side by side with Sa'adyāh as one of the early Jewish grammarians.

Both Sa'adyāh and Al Qirqisāni lived in a country where the study of grammar had been developed to the highest degree of perfection. They had almost in their immediate neighbourhood, in Kūfa and Baghdād, two great centres in which the study of the Arabic language, which was their own, flourished. It is undoubtedly due to this environment, and books produced by Arab grammarians, that they were prompted to pursue similar studies in Hebrew, and learnt the way how to do so.

We are not, unfortunately, in a position to do full justice to Al Qirqisāni's achievements as a grammarian. As about half the propositions devoted to grammatical research are lost, we can only judge him by the scant material saved. This is, however, sufficient to reveal not only his close familiarity with the Bible and its language, but also his ability to deduce rules from instances which present common features. This is a sure sign of a scientific training. Particularly interesting is it to compare his method to that of the man who, a hundred years later, compiled the first real Hebrew grammar, viz. Ibn Janāh. The latter probably was not acquainted with Al Qirqisāni's writings. Leaving aside the greater fulness in Ibn Janāh's work, the similarity of method visible between them can, therefore, only be explained by the circumstance that both drew inspiration from Arab models. In many instances they use the same quotation for the same rule. Occasional grammatical notes also appear in other places of Al Qirqisāni's writings. I quote here one which shows his bent for comparative study. In his comment on Gen. i. 1, discussing the use of the particle אה he says¹:

¹ Or. 2492 fol. 10 vo.: אה ולו קאל ברא השמים לכאן פי דלך מקנע אלעבראני מענאהא איא אלנואב אן הדיא כלמא מסתעמלה פי לנה אלעבראני מענאהא איא

'Had this word been omitted, it would not have mattered, but it is employed in Hebrew as *iyā* (in Arabic). Hebrew has it frequently after a (transitive) verbal form. In Arabic *iyā* is used less often, and would be entirely missing in a sentence like Jer. xxiii. 14.'

This statement is not, of course, exhaustive, but is not without a certain amount of critical tact, since the relationship between תא and *iyā* is an established fact. There is at present no older authority known to have ventured the above remark. It is, however, curious that Al Qirqisāni does not offer his grammatical notes as such, but simply as keys for exegetical difficulties. They are nevertheless original, often suggestive, and deserving of attention.

(10) The first class of these notes outwardly forms an annex to that which deals with the question of chronological arrangement of dates, but differs from it, as it merely treats on the logical structure of sentences, and therefore belongs to the chapter of Syntax. The first instance is Lev. xiv. 44, which should run *the leper has been healed from the plague of leprosy*.¹ In Exod. xiv. 21, *the waters were divided* should stand before *He made the sea dry land*.² In Exod. xvi. 20, *it stank* should precede *and it bred worms*.³ In Exod. xxvi. 20, *the second side of the tabernacle* is meant. Gen. x. 21 does not convey that Japhet was the eldest, but *the elder* refers to *brother*, just as the instance prior to it does not speak of a second tabernacle but of the other side of the latter. In 1 Kings vi. 24 *the other* refers to *wing*, but not to the cherub, since the *second cherub* is mentioned in the next verse. Num. xi. 28 (the passage is defective in the MS.).

ואלעבראני יסתעמלהא כתירא פי כל מא וקע עליה אלפעל וקר יסתעמלהא
אלערבי פי בעין אלמואצע לא פי כתרָה אלעבראני מתל מא יקול אלעבראני
הלא את השמים ולים יקול פי אלערבי אני מלא איא אלסמואח.

¹ See Riqmāh, pp. 210-12.

² See Septuagint.

³ Riqmāh, *ibid*.

In Ps. xxii. 30, *and shall worship* should stand after *all they that be fat*. In Ps. xlv. 6, the words *the people fall under thee* form the end of the verse. Prov. xxvi. 16 means that the fool is wise in his own eyes. 1 Sam. iii. 3 does not mean that Samuel was asleep in the Temple, but *before the lamp went out in the temple*.¹

(12) The Bible often treats singular nouns as collective ones and vice versa, e. g. Deut. vi. 4 *Hear (thou) O Israel*. Num. xiii. 22 *they ascended by the south and he came unto Hebron*, the meaning being that *he* came. Joshua ii. 4 *and hid him* stands for *hid them*.² In 1 Sam. xxiv. 11 *and he bid* means *they bid*, viz. his companions. *Israel* is treated as a singular in Exod. iv. 22 and Ps. lxxxii. 9; the same is the case in Deut. xxxii. 7. Isa. xxxvii. 14 has *the letter*, but says afterwards *he read it . . . and spread it*.³ Sometimes dual forms are treated like singular nouns, as in Gen. iv. 24; 2 Sam. xii. 6; Eccles. x. 18 . . . Exod. i. 16; Deut. xxiv. 6.

Instances of plural forms treated as singulars are Gen. i. 26⁴; xi. 7; xlv. 15 although he only had one daughter; *ibid.* ver. 23; Num. xxvi. 8; 1 Sam. iv. 8, *elōhim* always being a plural form, but see Joshua xxiv. 19. מים is always plural, its construct form being מי, it having no singular. The same is the case with פנים. Other plural forms are בתולים and שמים without a singular in Hebrew. To the same class belong נעורים, זקונים, שמורים, זקונים. There are also dual forms actually used as plurals, e. g. מאזני, because in construct state it is מאזני; likewise כנפים Isa. vi. 2, and רגלים in Lev. xi. 23; שנים Prov. x. 26; רחים Jer. xxv. 10; קרנין Dan. vii. 7.

(13) There are in the Bible passages which begin with a negative, and are followed by an apparent affirmative which in reality is also a negative, because the negative particle refers to the second part of the passage also, e. g. Num. xxiii. 19; 1 Sam. ii. 3; Isa. xxviii. 27⁵;

¹ Riqmāh, p. 214.

² *Ibid.*, p. 195.

³ *Ibid.*, p. 194.

⁴ *Ibid.*, p. 195.

⁵ So also Sa'adyāh's translation.

Ps. i. 5; Isa. xlii. 8; Ps. ix. 19; xlii. 19; lxxv. 6; xxxv. 19; xxxviii. 2; cxl. 9; Prov. xxx. 3; Ps. cxxi. 6; Lam. iii. 33; Jer. v. 28; Isa. xxxviii. 18¹; Job xxxii. 9. There are also instances without a negative in which the verb of the first part also refers to the second, e. g. Prov. xxi. 14; Ps. cxxxvii. 3.

(16) Some people are of opinion that interrogative sentences always begin with the interrogative particle η , as in Gen. iii. 11; Num. xi. 23; *ibid.* ver. 22; Gen. xxvii. 21; and if this particle be missing, there is no interrogation. There are, however, many sentences of this kind without the particle in question, as Gen. xxvii. 24²; Num. xvi. 22; xxiii. 19; Exod. viii. 22; Judges xiv. 16; 1 Sam. xi. 12; 2 Sam. xii. 21; Jer. xlix. 12; xxv. 29; xxiii. 24; Ezek. xviii. 13; Jer. ii. 30; Ezek. xx. 31; Jonah iv. 10, 11; Isaiah xxvii. 4; Job ii. 10; Ezek. xxviii. 4³; xxix. 7, the meaning of this verse is: when they seize thee with the hand, thou shalt be broken, but is it possible that they are supported by and lean upon thee, so that their bodies are supported? and when they are at a stand this is impossible. The next instance is Ezek. xxviii. 3; Job xxxvii. 18, i. e. Is there impunity for such deed?⁴ Job xv. 2,⁵ and many other instances.

In many instances, however, the interrogative η is followed by *Dagesh forte*, e. g. Num. xiii. 20; Lev. x. 19; in others the interrogative particle in reality expresses a firm decision, as 1 Sam. ii. 27; Num. xx. 10; Ezek. xxiii. 36; xxii. 2.

(17) If verbal forms in the past tense be augmented (by a prefixed \imath) they are converted into the future. This is very frequent, though in some instances the past tense remains. It is future in Gen. xxviii. 21; Num. xi. 20;

¹ See Sa'adyāh's translation.

² Riqmāh., p. 220.

³ See Septuagint. ⁴ See Sa'adyāh's translation, ed. John Cohn, p. 81.

⁵ See Sa'adyāh's commentary, where Ezek. xviii. 23 is quoted as a parallel.

Deut. xxxi. 4; Num. v. 23. This is so frequent as to require no further explanation. Instances of unchanged past tense are Gen. xxxviii. 9; 1 Sam. i. 12; xvii. 35; 1 Sam. xxiv. 11; xxv. 20; 2 Sam. vi. 16; xii. 16; 2 Kings xviii. 7; 2 Chron. xxxiii. 4; Job i. 1; Jer. xxv. 4; Judges xvi. 18; Jer. xx. 9; Neh. ix. 7, 8.

(18) In many passages the future tense is used, but the past is meant, e.g. Hab. iii. 3, where the literal translation would be *shall come*, though it is only a statement of what happened in the days of Moses; further, 2 Kings viii. 29. In 2 Sam. i. 10, literally *I shall kill him*, really means *I killed him*¹; Ps. lxxxvii. 40; lxxxviii. 49, 50; lxxx. 9, 12; cvi. 17; ciii. 7; Judges ii. 1, in which passage אעלה must be taken as past tense.

(19) There are other passages with a verb in the past tense, the future being really meant, e.g. Deut. xxviii. 47, *ibid.* 45; xxxii. 13, 15, 19; xxxiv. 10 means 'shall not arise'; 2 Chron. xv. 4; Ps. lxxxv. 2; cix. 18; cxxxvii. 1 sqq., and many others.

(20) There are passages in Scripture which require strengthening for the purpose of emphasis and structure, either by a clause, or a word, or a letter. To the first class belongs [the so-called objective complement] e.g. Exod. xxiii. 5, and the meaning is *thou shalt abandon the enmity which fills thy heart*.² In Eccles. iv. 8 supply *he shall not think and say*: for whom do I labour and am miserable; Num. xii. 14 add *as it were*; xxii. 33 means *unless she had turned from before me*; Joshua xxiv. 19 add *while inclining towards other gods*; 1 Chron. iv. 17 add *his wife*; Hos. x. 5 *that upon they rejoice*; 1 Chron. xvii. 5 add *and from one tabernacle to another*; 1 Kings xviii. 37 means *thou hast turned their heart which was 'aback'*; Exod. v. 23 (?) . . . ; . . . 1 Sam. xvi. 7 insert *for what the Lord seeth*.

As regards the insertion of a single word, this is

¹ Riqmāh, p. 118, i. Derenbourg, *Opuscules d'Ibn Janah*, p. 342.

² Not in Riqmāh.

the negative particle לא as in Gen. xxvi. 29¹ *nothing but*; 1. 15 *would that Joseph hate us not*; Exod. ix. 30 *not yet*, as a person is told: 'thou art not the first who does this'. The word אשר is to be inserted in Isa. xlii. 5²; Ps. lxxi. 18; Exod. i. 5; 2 Chron. xv. 11; xvi. 9. In Exod. x. 5 insert *one*; 1 Sam. xxiv. 11 insert *my eye*; 2 Sam. xiii. 39 add *the soul*; xv. 12 should be *Absalom took Ahithophel*.³ In Judges xvi. 2 add *it was told*; Isa. li. 1 insert ממני⁴; 2 Sam. xiv. 14 read פני נפש; xx. 11 add *go*; Isa. lxiv. 10 requires בו after הללך; Ps. lxxiv. 9 read *how long this*. 'This was dealt with in the book in which we spoke about the translation.'

(21) In many sentences there occurs a word which is a mere *lapsus*, not being required at all, e.g. ממנו Gen. ii. 17; אהו Isa. viii. 13; ויאמר⁵ Esther vii. 5; הלכו 1 Sam. xvii. 14; Lev. xxvii. 3 contain repetitions which might have been omitted. A redundant את occurs in 1 Sam. xvii. 34 &c.

(22) As to words to which ׀ has been added or omitted, the first instance is Gen. i. 30. Other instances are Gen. xxiii. 15; Num. iv. 19; vii. 13; Judges iv. 8; xiii. 4 (ועל); xix. 19; 1 Sam. xiv. 4 (ושם); xvii. 20; xxv. 6; 2 Sam. xiv. 21; xx. 12; xiii. 20; xv. 34; Gen. xiv. 23; Exod. xl. 37; Ezek. xxiv. 16; Neh. iv. 15.

(23) In contrast to these instances are others from which a ׀ is missing, e.g. Lev. viii. 30; Hab. iii. 11; Num. xvi. 27⁶; 1 Chron. xxviii. 19; Joel ii. 25; 1 Sam. xv. 22; Ps. cxxxviii. 2 (?); Lev. viii. 30; Isa. xxxviii. 14⁷; Jer. viii. 7; Isa. lxiv. 3; Ps. lxxiv. 8; 1 Chron. v. 16; Hos. viii. 10; Lev. xxiii. 40 means *ויכפת*; and others without number.

(24) Other instances of the addition or omission of a letter at the beginning of a word, e.g. Exod. x. 7;

¹ For similar instances see Riqmāh, p. 164.

² So also Sa'adyāh.

³ Riqmāh, p. 150.

⁴ So also Sa'adyāh.

⁵ Riqmāh, p. 168.

⁶ See Targum.

⁷ See Rashi and Kimḥi; Sa'adyāh, *or*.

xx. 20, for בעבור ; Judges xiv. 11 ; ¹תמול stands for תמול ; קקלו (Hab. ii. 16) for קלו.

A letter added at the end in ננבתי Gen. xxxi. 39 ; Num. viii. 16, פטרה, which the author seems to consider to be used for פטר. A letter is missing in Neh. ix. 32, where the text has וחסר for והחסר² ; לנחותם Exod. xiii. 21 for להנחותם ; נחנו Gen. xlii. 11 for אנחנו ; סותה Gen. xlix. 11 for כסותה ; 1 Sam. xiv. 33 חטים should be חוטאים ; Ps. xcix. 6 (קורים) ; Jer. viii. 11 for וירפאי ; 1 Sam. xvi. 14 for ביעתתהו ; Cant. i. 6 ; בלבת for בלהבת Exod. iii. 2 ; בשורי Ps. xcii. 12 for בשוררי ; ותתצב Exod. ii. 4 for בתצב.

¹ So also Ibn Janāh, Kitāb al uṣūl.

² Probably error in the author's copy.

תפסיר בראשית

ללקרקסאני רצוי אללה ענה

بسم الله الرحمن الرحيم

ان التسمية الله اولى ما ابتدئ عند الدخول في كل امر وذلك كما قال
 דוד עליה אלם ברוך הבא בשם יי וקאל سليمان מנדל עוז שם יי فاخبر ان اسم
 الرب تع جدّه مثل البرج العزيز الحصين الذي يجري فيه البرّ العادل فينصر ويتلو
 الابتدا باسم الخالق تقدّست اسماءه حمداً والشنا عليه فالحمد لله الواحد
 الفرد الذي لم يزل ولا شئ سواه وليس له صفة تنال ولا حدّ يضرب له فيه
 الامثال ولا نعت موجود ولا اجل محدود ولا أول مبتدا ولا غاية منتهى
 حدّ الاشياء عند خلقها فهي دالة عليه وعلى وحدانيته وانه اخبر عما لا من
 شئ سبحانه وتعالى جدّه اما بعد فيأنا نريد نكلّف تفسير كتاب ربّنا جلّ
 ثناؤه الذي انزله على يدي موسى عليه السّلم اعنى التوراة وشرح معانيها التي
 هي غير الفرائض والوصايا اذ كنا قد تكلمنا على الفرائض وافردنا لها كتابا
 مجرّدا ونذكر المسائل التي في الكلام المتشابه والكلام الذي يوهم تناقض
 التي يتعلّق بها المخالفون والمحدون مثل المنانية وغيرهم وقد عزّمت ان
 لا ادع . . . شيئا بما دقّ وجلّ من المسائل التي تسأل الناس عنها الا ذكر . . .
 للجواب عنه وذلك أتى ارى قوما من اصحابنا من اهل النظر والعلم يتهاونون
 بما صغر من المسائل والمعاني ولا يتكلمون الا فيما دقّ منها وهم في هذا
 الامر متخلفين عن الواجب من جهتين احديهما ان الذي يجب ان يبتدأ به
 من العلم والكلام (?) ما جل يرقا من ذلك الى ما دقّ وصعب والجهة الثانية
 أنه ربّما انتدب للعالم والمتكلم لطاق الرجل لجذب والعامى فيسئله عن
 المسألة التي يتّهاون بها العالم لصغرهما عنده فيقف في جوابه ويجعله اذا لم
 يكن عنده لها جواب فلذلك لا يجب التخلف عما هذا سبيله بل يبتدأ به

Or. 2557,
fol. 1 vo.

قبل غيره وليبتدئ من ذلك بشرح معانى בראשית اذ كان هو اول التوراة وفيه معانى غامضة ومسائل غلقة تحتاج الى نطق ونظر شاف و خاصة لمن يتعاطا اخراج ذلك على المعانى العقلية الفلسفية وذلك ان قوما ممن راموا ذلك ولم يكن لهم حدافة بالامرین جميعا اعنى الكتاب والمعقول توهموا ان ما فى الكتاب من ذكر الخليقة وترتيبها يناقض للتوابعين الفلسفية والطبيعية وليس
fol. 2 ro. الامر على ما ظنوا [1] بل من وقف على الامرین جميعا وقوا صحيحا علم ان كل واحد منها موكد للآخر بل الكتاب اصل من اصول الفلسفة وهذا يكون اذا طرح الناظر عن نفسه الهوى والميل وسنبيين من ذلك بحسب الطاقة وبالله التوفيق

وقد بين داود بن مروان الرقى المعروف بالمقماص فى تفسير בראשית كتابا حسنا نقله من تفسير السريانيين غير انه لم يستوفى فى مواضع منه جميع ما يحتاج اليه مما قصد القول عليه وايضا فآده أكثر الهذر والإطناب فى مواضع منه أكثر مما لم يكن به حاجة اليه ودون غيره ايضا من اهل هذا العصر فى ذلك كتابا حسنا سلك فيه شبيها بما سلكه داود ونحن نأخذ من كلامهما أحسنه ونصف الى ذلك من القول ما نرى أنهما تخلفا عن ذكره وقصدا فيه وقبل نبتدى بذلك فآنا نحتاج نُصَحِّحُ امر المعقول والاضاع الفلسفية من الكتاب بذكر بعض ما نطق به الكتاب مما تأول الى ذلك وبدل عليه وأنما نعقل ذلك لان قوما من اصحابنا اذا سمعوا تفسير ومازجه كلام المعقول فى (?) الفلسفة نفروا منه وكان ذلك عندهم فضلا لا يحتاج اليه بل بعضهم يرى ان ذلك منكرا وحراما وهذا من جهلهم وقلة معرفتهم ولو كانت عيون عقولهم مفتوحة لعلموا ان هذه الامور انما هى آلت الكتاب وسلاليم ومعابر الى معرفة الحقائق اذ كان صحة الكتاب والدين انما علم بالعقل واذا كانت الازواع الفلسفية ايضا انما هى مبنية على المقاييس العقلية التى اصولها مبنية على علوم الحواس والضرورات فمن انكر الاقويل العقلية والفلسفية فقد انكر كل معلوم وكل محسوس وقد ذكرنا فى الكتاب السابع من المقالة الثانية من الكتاب الذى تكلمنا فيه على الفرائض من ذلك طرفا ونحن نذكر من ذلك هاهنا ايضا جزوا يسيرا وذلك لحاجتنا اليه فى التفسير وخاصة فى تفسير בראשית انما ذكرنا هناك مما يثبت النظر فى المعقول والعلوم الفلسفية وإن العلماء من الأمة قد كانوا يستعملون ذلك وينظرون فيه ما وُصف به سليمان

fol. 2 vo. الذي اخبر الكتاب انه كان احكم ولد آدم من انه تكلم على جميع اصناف
النبات من اعظمه الذي هو الارز حتى اصغره الذي هو الازاب وعلى جميع
اصناف للحيوان من البهائم والطير والسمك والذئب افترى ما الذي تكلم
على هذه الاشياء غير الاخبار بطبائعها وعللها والنافع منها والضرار وما أشبه
ذلك وذلك هو ما يقبله الفلاسفة عنه من اليونانيين وغيرهم وهو الآن موجود
في كتبهم ونظر ذلك ايضا ما اخبر به الكتاب عن دنيال حنניה موشال
وعوزيا اذ يقول وكل دبر حכמה ובינה וג' فأعلم بذلك ان الملك سألتهم عن
ضروب من الحكمة وانه كان علمهم فوق علم اصحابه وفلاسفته بعشرة طبقات
فهذا من أدل دليل على أنهم كانوا علماء حذاق بجميع فنون الفلسفة اذ
كانوا أعلم من الملخרטמים بعشرة اصعاف ولولم يكن لنا دليل على وجود
الفلسفة في آل اسرائيل غير ما ذكرناه لقد كان في غاية التأكيد كيف وقد
يكتب الكتاب من ذلك اشياء في مواضع عدة قد ذكرناه بعضها هناك
وسنذكر منها جملاً فيما يستأنف مما يقع في التفسير ومما ذكره الكتاب
ايضا مما يؤكد امر المعقول واستعماله قوله למען יראו וידעו וישימו וג' وهذا
في الدلالة من المعقول على ان الصنعة يدل على الصانع وقوله ايضا למען
ידעו ממזרח שמים וג' وهذا ايضا دليل على الوجدانية من المعقول وقوله
ايضا שמעת חזה וג' וקולה עתה נבראו ולא מאז וג' هذا في الدلالة على
حدث لجسم من انه لا يحلو من المحدثات التي هي الاعراض وقوله זכרו
ראשנות מעולם וג' هي الدلالة على انه لا يجوز ان يكون شئ قبل شئ بلا
غاية وقوله דעו כי יוי הוא האלהים הוא עשנו الى الدلالة على انه لا يجوز ان
يكون الاشياء صنعت نفسها وقوله ראה זה מצאתי אמרה קהלת וג' اي اتى
وجدت الاشياء محتاج كل واحدا الى الاخر لتجد ذلك الفكر وهذا في الدلالة
على العلة والمعلول نفاقة(?) كل موجود بعض الى بعض وفي قوله הלא און מלון
תבחן בשישיים חכמה לאמר المعقول ومثله قوله עתה לא ראו אור اي
ان من جحد الله كمن جحد النور اذ كان العقل قد شاهده بالدليل كما
يشاهد النور بالحس وقال ايضا וחרשים המה מאדם יתקבצו כלם יעמדו وقال
بعده הרעיון שמים ממעל אומא بذلك الى الحركة التي تأتي من جهة الاثير
اعنى كرة النار تنشر البخار الذي قال فيه الكتاب ואלה מן הארץ وقوله
fol. 3 ro. ושחקים יזלו צדק ישיר בה الى احدار ما استحال منه الى المائية على الارض

وهطله وقوله תפתח ארץ ויפרו ישעו يريد به تلقى الأرض وقواها لذلك فمن
 الجميع يكن سبب النبات لقوله וצדקה תצמיח وهذا هو دليل المتكلمين من
 تساعد الفلك والطباع على حدث العالم وأن ذلك من صانع حكيم وسنذكر
 هذا الدليل الذى ذكروه من تساعد الفلك والطباع فى القول فى اثبات
 البارى جل وعزّ وذلك فى تفسير الكلمة الثالثة التى هى אלהים فلذلك قال
 אני יי בראתינו اعنا آتة هو جعل فى هذه الاشياء دلالة عليه وتلك هى
 الدلائل العقلية المبنية على علوم الحسن ولذلك قال داود عليه السلم فى نعتة
 للمتورة واخباره بأنّها متصلة بالعقل والحسن جميعا חורת ה' תמימה ונ' اعنا
 ان ذلك مما تتصل به العقول السليمة من الآفات وقوله מושמחי לב ארד ما
 يسكن البية القلب من صحّة المقدمات والنتائج وقوله מאירת עינים ארד
 ضيا الكلام ونوره بارتفاع الشبه عنه وزوالها وقوله עומדת לעוד ארד ثبات
 القول عند ورود المطاعن عليه والمعارضات ولا يتنقض فيتممين الحق حينئذ
 بتأليف هذه الخمس اصول واجتماعها بقول צדקה וצדקה וצדקה وقال سليمان عليه
 السلم מים עמוקים דברי פי איש ונ' فاخبر ان الله قد جعل فى طاقة العلماء
 استخراج المعانى وتقريبها الى افهام الناس بالجمع والتقسيم والترتيب والنظام
 كما جعل فى افكارهم لحيطة حتى يرقون الماء من قعر الأرض فمن حمد
 المعقول وما يوجبه من الاستخراج بالدلائل والمقاييس هل تعافى الفحة غاية
 مع افراط الجهل منه وهل تفاضل الناس بعضهم الى بعض الا بالعقل وما
 يوجبه المعقول بل لولا العقل وما يوجبه المعقول من استخراج المجهول ومعرفة
 ما غاب عن الحسن بالدلائل المشاهد هل كان يكون للانسان على البهيمية
 فضّل ولذلك قال الكتاب מלפנו מבחמות ארץ ונ' اعنى ان البهائم
 والطيران كان قد يوجد لها حكمة ما مثل النحل الذى يعمل الكويزات
 والنمل الذى يعدّ لنفسه الطعام فى الصيف للشتا كما قال לך אל נמלה
 עלאל ונ' חכין בקיץ לחמה ונו' والعنكبوت الذى يعمل وينسج شبكة ليصيد
 بها الذباب لطمعة وغير ذلك من فنون ما يشاهد من حكمة البهائم
 والطير فان تلك الحكمة انها هى طباء وتركيب * فأما الانسان فآتة فضل
 على جميعها بحكمة الاختيار الذى هو الاستنباط والاستخراج وذلك مثل ما
 ذكرناه من احتياله للماء حتى يرقيه من قعر الأرض وكذلك ايضا قال داود
 عليه السلم ה' אדנינו מה אדיר שמך ונ' فقوله جعلت بهاءك على السماء

اعنا أنك جعلت في السماء وخلقتها دلالة على بهأك وعظمتك وذلك على ما قيل في قوله השמים מספרים כבוד אל וג' وسنشرح ذلك في الكلام على السماء ثم قال מפני עוללים ויונקים וגו' اى بعد ان جعلت ذلك في السما فانك آتيت معرفة عزك وعدلك في الفطر حتى ان الاطفال يعلمون ذلك وذلك ان انساناً لو كلّف صبيّاً فعل شيء لا يطيقه لقال له الصبي إني لا اقدر فان هو غضبه او عاقبه على تكلفه كان عنده جائزاً عليه لا محالة فمعرفة عدل البارى جل ثناؤه وعزه ثابت عند كل واحد حتى الاطفال ثم رجع الى ذكر السماء وما فيها من الدلالة على الصانع وقال כי אראה שמיד וג' הם اخذ في ذكر الانسان وما فضل به على جميع الخليقة وختم ذلك بقوله לומר ארחות ימים اى انك معما جعلته مستولى على جميع الحيوان فانك اقدرته وعلمته ان يقطع البحار ويسلك في لججها بالتدبير والحيلة وتلك على ما تقدم من القول وجميع هذه الاقويل تؤكدنا من المعقول والاستنباط والاستخراج وكذلك نظائر كثير في الكتاب فاذا بيّنا المعقول وما يوجبه الدلائل العقلية والسياسية والافاض الفلسفية التي هي مبنيّة على علم القياس فلنقدم قبل ان نبتدى التفسير ذكر اشياء مما يحتاج الى تقديمها في شرح معاني الكتاب والتاويل على مشابهة ليكون ذلك كالاساس الموضوع ليُبنا عليه اذ كنا نخر تمامة جملة الكتاب في الكلام والخطاب والافاض والسؤال من الحقيقة والمجاز والاطلاق والتقديم والتاخير والابجاز والاطناب والقطع والوصل وغير ذلك من فنون استعماله وهى سبعة وثلاثين باباً فان في تقديمنا لذلك تسهيل لما قصدنا له وبالله التوفيق

اول ذلك انه يجب ان نعلم ان نبيّنا وسيّدنا موسى عليه السلام هو الذى دون هذه التوراة من راس براشيت الى اخرها وهو الذى رفع اليها جميع ما فيها من الاخبار منذ خلق الله العالم الى وقت وفاته اذ يقول ויכתב משה את התורה הזאת וג' ولهذه العلة اسميت به في غير موضع وانها توراة اذ يقول פי בכתוב בספר תורת משה وايضا قول الله جلّ وتعالى זכרו תורת משה لعبدى فهذا احد الاصول

والثانى ان الكتاب باسره على ظاهرة الى ما لحق ظاهرة فسادا وابهام مناقضة فاذا كان ذلك او غيره مما يوجب له ان يخرج الظاهر وذلك مثل ان يتقدمه كلام او يكون بعده كلام يوجب له ذلك احتيج حينئذ الى اخراجه

عن الظاهر وذلك انه لوجاز ان يجئ الى بعض ما في الكتاب فنخرجه عن
 ظاهرة من غير سبب يدعونا الى ذلك لجاز ان نفعل ذلك في جميعه فيبطل
 جميع الاخبار التي فيه والامر والنهي وغير ذلك وهذا غاية الفساد وانها
 احتجنا ان نقول ان **ויראו את אלהי ישראל** ون' ليس على ظاهرة وان هذا
 ليس هو نظرا بالعين لما فسد في العقل ان يكون الخالق مما يدركه الحواس
 وكذلك كلما كان من هذا الجنس وكذلك لما قال **ובחח פסח ליי אלהיך** ون'
 احتجنا ان نقول انه لم يريد بهذا الفسخ الذي **בין הערבים** وانما اراد به
אלש'למים التي هي لعيد الفسخ اذ كان الفسخ نفسه الذي نذبح **בין**
הערבים انما يجب من الغنم فقط وقد يكون في الكتاب ما يحتمل الظاهر
 والباطن جميعا وذلك مثل **וחחי רוח יעקב** ابيهه فانه قد يجوز ان يكون
 اراد الظاهر الذي هو انه لما سمع ذلك **לחבר** عاشت روجه **אי قוֹיֵת** وسر
 بذلك وذلك **מָא** يستعمله الناس في كلامهم وقد يجوز فيه التاويل وهو انه
 اراد ان **النبوة** رجعت اليه اذ كانت **النبوة** اسميت روح لقوله **ואצלתי מן**
הרוח אשר עליוך ون' يدل على ذلك ان منذ غاب عنه يوسف لم يذكر
 الكتاب ان الله خاطبه وانه عند رحيله ليمضى الى مصر وقع به الخطاب ومثل
 ذلك قوله **וממנו תבואות שמש** ون' الذي يجوز ان يكون اعنا الظاهر
 الذي هو **الفاكهة** التي تاتي من سنة الى سنة لانها تنعقد **بحركة** الشمس
 وتأثيرها وقوله **נרש ירחים** يريد به **الفاكهة** التي يوثر فيها **الشمس**
البطيخ والقشا **والخيار** التي **بحركة** القمر وتأثيره فيها على ما هو ظاهر. fol. 4 vo.
 للحس ويجوز فيه **الباطن** وهو انه يريد بقوله **תבואות שמש** نعيم هذه الدنيا
 وحرثها التي تاتي بها **الغلات** من سنة الى سنة التي هي مقدار قطع الشمس
 للفلك دورة واحدة وقوله **נרש ירחים** يريد به نعيم ايام **المسح** الذي ياتي
 والشمس من شهر الى شهر الذي هو مقدار قطع القمر للفلك دورة لقوله
לחדשיו יבכר ונו'

الثالث في ان اللغة العبرانية هي اللغة القديمة وبها خاطب الله آدم. fol. 4 vo.
 وغيره من جميع الانبياء وقد ادعا قوم ان اللغة القديمة هي اللغة السريانية
 فما يدل على بطلان ما ادعوه وان اللغة القديمة هي لغة العبراني دون
 غيرها ما تجد في الكتاب من **المزامير** وغيرها التي هي مبنية على حروف
 آب وذلك مثل **אשרי תמימי** **דרך** ون' وغيره من **المزامير** ومثل **אשת חיל**

ومثل איכה فان هذه المواضع وهذه الاقاويل اذا جُمِعات بلغة اخرى زالت عن هذا الترتيب وهذا وكيد جدًا وفيه بطلان لما يدعون وسكبت لفتحهم ومما يدل على ذلك ايضا ما وجدناه من اشتقاق الاسماء فأول ذلك قوله ويصير الالهيم את האדם וגו' فاشتق له الاسم الذي هو ادم من الادمة¹ التي خلقه منها ومثل ذلك قوله لזאת יקרא אשה וגו' فاشتق لها اسماً من اسمه اذ كانت منه ماخوذة وليس يجرى على هذا في لغة السرياني لان איש بالسريانية נברא ואשה אחתא وليس אחתא مشتقاً من נברא وهذا ما لا يقدر ينفك منه مَنْ خَالَف قولنا ومن ذلك قوله ותלד קין من קניתי איש والعربي يسميه قابيل وليس ذلك مشتقاً من اقتنيْتُ ولم يقل ذلك لأن احداً ادعا قدم لغة العربي ولكن لنزول الشبه שח כי שת לוי والعربي يقول شيث وليس ذلك مشتقاً من جعل لي الله فلذ من נפלגה יעקב من בעקב עשו ישראל כי שרית וגו' ראובן من כי ראה שמעון כי שמע לוי ילוה אישי والسريانية تسميه هم ايضاً لוי وليس مشتقاً من ينعطف יהודה من אודה יששכר من قوله נתן אלהים שכרי גד מן בא גד נפתלי מן נפתולי אשר מן באשרי זبولן מן יזבלני דן מן דנני יוסף מן יוסף משה מן משיחיהו تفسيره נשלתه وليس يسميه السرياني والعربي ناشل وآما يسميه العربي موسى والسرياني مשה منשה כי نشני אפרים כי הפרני גרשם גד הייתי . אליעזר מן בעזרי . פריץ מה פרצת . עמק עכור מן מה עכרתני יעכרך . בעל פרצים מן פריץ וגו' . ابن העוזר מן עזרנו . כי שלמה יהיה שמו ושלוש ושקט وليس يقدر احد يدعى انه كان اذ ذاك مع لغة العبراني لغة اخرى اذ يقول الكتاب وיהي כל הארץ שפה אחת الى ان جرى من القوم ما جرى فتشتتوا في اللغات وتفرقوا كما قال כי שם בבל וקד وعد الله جل ثناؤه برّد ذلك اللغة الواحدة الى ما كانت عليه وان لا تستعمل لغة غيرها وذلك عند مجي الفاروق اذا يقول כי אז אהפוך אל עמים שפה ברורה וגו' وايضا ביום ההוא . وذلك ان كل امّة الآن تسميه بلغتها ففي ذلك الوقت تبطل جميع تلك الاسماء وتقول الخلق باسرهم "

الرابع في ان الكتاب خاطب الناس من حيث تبلغه معرفتهم وما قد جرت به عادتهم فيما بينهم وهذا هو معنى قول الرابانيين دברה תורה לשון בני

¹ Probably אדמה.

٥٦٨ معنى ذلك ان الخالق تعالى جدّه لما اراد يصف لنا نفسه ان المناظر لا تخفى عليه وكان النظر عند الناس على ما عرفوا وجرت به عادتهم انما يكون بخارجة العين وَصَفَ نفسه بالعين لا لانه ذو خارجه وكذلك لما اراد يعرفهم ان الاصوات غير محتجبه عنه وكانت الاصوات عند الناس انما يدرك بحاسّة السمع وصف نفسه بالاذن وكذلك كلما كان من هذا الجنس وهذا نظير لقول بعض الحكماء اذ سُئِلَ فقول كيف يجوز ان البارى جلّ ثناؤه ان يخاطب الناس وليس كلامه من جنس كلامهم اذ كان اعلاّ وأشرف فأجاب في ذلك بأن قال ان الله سبحانه لما خلق خلقه واراد يخاطبهم بالأمر والنهى والوعد والوعيد والخبر وكان طبعهم لا تحمل سماع كلامه لشرف ذلك وعلوّه ولانه غير مجانس لكلامهم جعل لهم كلاما من جنس كلامهم يقرب من أفهامهم وتقبله أذهانهم وتحمله طبائعهم وذلك كالذى نفعله نحن فى البهائم وما شبهها فأنها لما كان خلقها مابينا خلقنا واحتجنا الى سياستها وتدبيرها وتعريفها مما زبده منها وكانت غير عارفة بكلامنا ولم تكن اصواتنا ونطقنا مجانسة لاصواتها احتلنا لها من الایمی والأشارة والتصويت ما يفهم به مرادنا وذلك مثل الصفيير والنعيق وحركات الاهوات بضروب من الاصوات كما تقول للحمار جرّ اذا اردنا يمشى ونقول له شيا اخر اذا اردنا يقف وكذلك نقول لبعض الطير كرش اذا اردنا طرده ونقول لبعضه اخ ونقول للكلب اخش ونصرف لبعض الحيوان ونستعمل ضروبا آخر من الاصوات لضروب من الحيوان وهذا كلام جليل المقدار وهو نظير لقولنا ان الله يخاطب الناس من حيث يعقلون ومن حيث تبلغه معارفهم ولمثل هذه العلة او قريب منها استغنوا بنى اسرائيل عن سماع خطاب البارى جلّ ثناؤه اذ قالوا لموسى أَلْ يَدَّبَرُوا

لخامس فى ان الكتاب لا يحكى قولاً عن كذاب بكلام مطلق إلاّ بأن يخبر بان ذلك القول كذب او ينسبه الى قائله فكون ناصاً فيه قد انبا عن كذبه وذلك انه لو جاز ان يحكى الكتاب خبرا باطلا من غير ان يعرفنا انه كذب او من غير ان ينسبه الى قائله لكان قد اتا بالباطل فى صورة الحق وكنا لا نعرف من الاخبار المحقّة والاخبار الباطلة والبارى الحكيم جلّ وتعالى يتنزّه عن هذه الصفة وكذا رأيناها فى كل موضع من الكتاب فانه ينسب القول الذى هو خبر وكذب الى قائله وذلك مثل قوله وَيَا مَعْزِرَةَ قَوْمِ يَدَّبَرُوا وقوله لَا يَرَاهُ يَهْ وكذلك المبشر بموت سَأُولُ اذ يقول وَأَعْلَمُودَ على وَأَمُوتَهُو اخبر

بكذا اذ نسبه اليه ومثل ذلك قول نحوي لا هلך עבדך אנה ואנה ומשל
 ذلك اخبر في שרה بأثها ضحكت وجمدت לעلة الخوف في هذا رد لقول fol. 6 ro.

من زعم ان اتون بلعلم لم تنطق وانما ذلك حكاية عن محكي كذاب
 السادس فيما يحكيه الكتاب من الاخبار عن سائر اهل الملل الذين هم
 غير آل اسرائل هل حكاة باللغة التي قيل بها ام قد يجوز ان يكون قيل
 بلغة اخرى وحكاة الكتاب بلغته على جهة الترجمة زعم قوم ان كلما حكاة
 الكتاب من كلام قوم وخطابهم بقول مُرسِل فانما حكاة على ما قيل باللغة
 العبرانية الا ان يبيّن ان ذلك كان بلغة اخرى واستدلوا على ذلك بقصة
 ابلد الذي عمله يعقوب واخبره بان يعقوب اسماء بل وان لبنا اسماء
 يدر שהדותא فاما ما اسماء كل واحد منهما باللغة التي اسماء بها ومثل
 ذلك قوله ويذברו למלך ארמיות ما حكي ما قالوه بلغتهم فقال מלכא
 לעלמין חיי ومثل ذلك كتب ירמיה אלו اهل الجالية وهم بالعراق بان
 قال لهم خاطبوا النبط بلغتهم وقولوا لهم אלהיא די שמיא וארקא לא
 עבדו ונו' وكذلك ما ذكره في עזרא من قوله وכתב הנשחון כתוב ארמיות
 ונו' فحكي الكتاب كيف كان باللغة التي كتب بها رهום בעל טעם وسائر
 القول وكذلك لما اخبر بما كتب به ארתחשסתא מלך מלכיא ונ' وكان الكلام
 المتقدم عبراني فلما فرغ من حكاية نسخة المنشور رجع الى الكلام العبراني
 فقال ברוך יי אלהי אבותינו ונו' وقال من يخالف هذا القول هذا وان كان
 قد يقع في بعض المواضع فليس هذا سبيلا في كل موضع بل قد يجوز ان
 يحكي الكتاب شيئا بلغته ويكون قد قيل بلغة اخرى من غير ان يبيّن
 ذلك وذلك انا نراه يحكي كلاما كثيرا عن قوم من الامم بلغة الكتاب ونحن
 نعلم انهم تكلموا به بلغتهم وذلك مثل حكايتها عن פרעה قوله מי יי אשר
 אשמע בקולו ومثل قول חירם في كتابه الى שלמה באהבת יי את ישראל
 وقوله עבדי יורידו מן הלבנון ימה ונ' وقوله מלכת שבא אמת היה הדבר אשר
 ונ' وباقي الكلام الذي تكلمت به وقول بلק بلعلم אמרתי כבד אכבדך
 وجميع ما جرى بهم من الخطاب وقول בן הדד ויאמר אם לשלום יצאו
 חפשוים חיים والرسائل التي رسلها الى אחاب وقول اصحابه הנה נא שמענו
 כי מלכי בית ישראל ושائر القصة وقول נעמן לדבר הזה יסלח יי לעבדך ונ'
 وقول בורש כל ממלכות הארץ נתן לוי יי אלהי הש' وقول ארתחשסתא

לדחמיה מדוע פניך רעים ואוקד מן ذلك مخاطبة דוד ונליח כל واحد
 منهما لصاحبه وليس بينهما احد اخر غيرهما فهل يجوز ان يكونوا هاولى
 بأسرهم على اخلاف اجناسهم ولغاتهم ان يكونوا كلهم تكلموا بجميع هذا
 الكلام بلغة العبرانى هذا ما تمكّن انما كان كل واحد منهم تكلم بلغته
 وحكيت بلغة الكتاب قال الاؤلون ما الذى يمنع من ذلك اذ كانت لغة
 العبرانى هى اللغة القديمة على ما قدّمنا من الشرح فيجوز ان يكون ملوك
 تلك الأعصار وحواشيهم وطلاب العلم منهم كانوا يطلبونها ويعلمونها والدليل
 على ذلك قول اصحاب حזקיהو لרבشקה دבר נא לעבדיך ארמית ונ' وجوابه
 بان قال ويקרא בקול גדול יהודית فعلمنا من ذلك ان لغة العبرانى قد كان
 يعرفها الملوك وحواشيهم قالوا ويؤكد ما قلناه قوله فى قصة אחשורש
 מדינה ומדינה ככתבה ונ' وقوله להיות כל איש שורר בביתו ונ' ويقول
 ליהודים ככתבם ובלשונם فصحّ من ذلك انهم كانوا عالمين بكتابة اليهود
 وبلغتهم اذ كتبوا لهم بذلك قال خصمؤهم هذا ايضا كالأول وهو انه يجوز ان
 يكون قد كان فى القوم من يطلب لغة العبرانى وليس يجب من ذلك ان
 الملك وجميع حاشيته كانوا يعلمون ذلك بل كان فيهم من يعلم ذلك ليكون
 ترجمان بين الملك وبين من يقصده من رسل سائر الملوك كما قد نشاهد
 ذلك الآن قال الملوك العرب قوم يترجمون بينهم وبين رسل ملوك الروم
 وكذلك ملوك الروم مثل ذلك ويدلّ على ذلك ايضا ما احضرتموه من قصة
 חזקיהו وقول اصحابه לרבשקה דבר נא אל עבדיך ארמית ונ' فاخبر انهم
 كانوا عارفين بلغة الارمانى وان سائر الناس من العوام لم يكونوا يفهموا ذلك
 قال الاؤلون هذا الدليل لنا وهو يؤكد ما قلناه من ان الملوك وحواشيهم
 كانوا يطلبون ويتعلمون لغات غيرهم لان اصحاب חזקיהו لم يكونوا واحد و??
 بل كانوا جماعة وكلهم قالوا له كִלְמָנָא بالارمانية فأتنا نفهم فعلنا من ذلك ان الملوك
 مع جماعة كثيرة من حواشيهم كانوا يعرفون لغات من يُقَارِبُهُمْ ويراسلهم من الامم
 وقول هولى الى هذا الموضوع كانه امين غير ان هاهنا اشيا تدفعه من ذلك قول
 اخوة يوسف אבל אשמים אנחנו על אחינו ונ' وقوله והם לא ידעו כי
 שומעו יוסף ונ' فاخبر انهم تكلموا بكلام فيما يفهم وكان ذلك بالعبرانية
 لا محالة وانهم لم يعلموا ان يوسف يسمع ذلك معنى ذلك انهم لم يعلموا
 انه يفهم كلام العبرانى اذ كان انما يخاطبهم ويكلمهم ويكلمونه بترجمان فعلنا

من ذلك انهم كانوا يكلمونه بالعبرانية وهو يكلمهم بلغة اخرى وهي لغة المصريين التي تعلمها في طول مقامه بمصر والترجمان يترجم فيما بينه وبينهم والكتاب فقد حكى بلغة العبراني ومن ذلك ايضا قصّة **אסתר** ووصيّة **מרדכי** لها ان لا تخبر من اى قوم هي وامتنا لها لذلك ومقامها مع الملك تلك السنين بكلمة وتكلمها ولا محالة انها انما كانت تكلمه بلغته وان قوله لها **מה לך** **אסתר** **המלכה** مرتين انما كان بلغته وكذلك قول **חרבונה** **גם הנה העין וגו'** وجميع ما كّم به الملك **לחמו** انما كان بلغتهم وحكى الكتاب جميع ذلك بلغة العبراني فعلم من هذا ان ليس كلما حكاة الكتاب بلغة العبراني فانه تكلم به بلغة العبراني بل يجوز ان يكون بلغات اخرى فحكى باللغة التي **דוֹנ** بها

السابع في ان الكتاب قد يذكر قصة **מָא** ولا يستوفى ذكر كلما كان فيها ويذكر ما لم يذكره مما كان فيها في موضع اخر وذلك قصّة **יעקב** مع **לבן** فانه لم يخبر في نفس القصّة بانه يكتب به الا ان **יעקב** اخبر بذلك في موضع اخر وذلك في قوله **לרחל וללאה ואביבן התל בי והחליף וג'** ومثله لا يقول الا ما كان على انه قال **ללבן** مواجهة **وتחלה** **את מש'** **עשרת** **מונים** فانكر ذلك **לבן** ومثل ذلك قصة **يوسف** مع اخوته **فياّ** ليس يذكر في نفس القصّة انه صرح لهم لما ارادوا طرحه في **الجّب** او **بيّعه** ان لا يفعلون ورأينا الكتاب يذكر ذلك في مواضع اخر وهو قول بعضهم لبعض وهم بمصر **אשר ראינו צרת נפשו וג'** ومثل ذلك ايضا في قصّة **يوسف** لما وقعوا اخوته بين يديه فانه لم يذكر انه سألهم هل لكم اب او اخ ورأيناهم يقولون له **אדני** **שאל** **את** **עבדיו** **וג'** ومن المحال ان يقولوا **انك قلت لنا كذى** وهو لم يقل لهم ذلك ومثل ذلك قول **يعقوب** **ויאמר אלי מלאך האלהים בחלום וג'** وسائر القصّة ومثل ذلك قول **موسى** **לبنى اسرائيل** **ותקרבון אלי** **כלכם** **ותאמרו** **נשלחה** **וג'** وفي **أول** **القصّة** fol. 7 vo. فانما يخبر بأن الله قال **لموسى** **שלח** **לך** **אנשים** ومثل ذلك قول **موسى** **لبنى اسرائيل** **ولקחתם** **אגדת** **אזוב** ولم يذكر ذلك في **أول** **اخباره** لما امره الله به ومثل ذلك قول **موسى** **لبنى اسرائيل** **ותאמרו** **הן** **הראנו** **וג'** وقوله عن الله **آتّه** قال له **הטיבו** **[כל]** **אשר** **דברו** ومثل ذلك قول **موسى** **للبارى** **جل** **ثناؤه** **בי** **האמר** **אלי** **שאהו** **בחיקך** **וג'** وقول **بنى اسرائيل** **ليوسف** **אביך** **צוה** **לכני** **וג'** وقول

בני אֶרְאֵל לְמוֹסֵי הַלֵּא זֶה הַדְּבָר אֲשֶׁר דִּבְרַנוּ וְגו' וּמִשְׁלֵה קוֹלֵה אִמְרוּ הַיּוֹבֵל
אֵל וְגו' וְקוֹלֵה הֵן הִנֵּה הָיוּ לְבְנֵי יִשְׂרָאֵל בְּדַבָּר בְּלִעָם

השׁמֵן פִּי אִן הַכְּתָב קִד יִסְתַּעַל פִּי מוֹאֲצַע הַהֲזֵר וְהַאֲטָב וּפִי מוֹאֲצַע
הַאֲחְטָר וְהַאֲיָגָז פִּי אִמָּה אֲסַתְמַלֵּה הַאֲטָב וְכִשְׂרֵה הַכְּלָם פִּי מִשְׁלֵה קוֹלֵה הִנֵּה נִתְחִי
לְכֵם אֵת כָּל עֵשֶׁב וְגו' תֵּם אַעֲד זֶלֶק בְּקוֹלֵה אֵת כָּל יֶרֶק עֵשֶׁב לְאִכְלָה וּמִשְׁל
זֶלֶק קוֹלֵה וְאֵת הַפֶּר וְאֵת עוֹרוֹ וְגו' וְלִגְדֵה וְלִחְמֵה וְהַפֶּרֶת לִישׁ הִי גֵיר הַשּׁוֹר
וּמִשְׁל זֶלֶק קוֹלֵה וְנִתְן אֵת הַבַּיִת אֵת אֲבִנָיו וְגו' וּמִשְׁל קוֹלֵה וְכָל הַנִּנְע בַּמַּת
בְּנַפֶּשׁ וְגו' וְקוֹלֵה וְהָיוּ לְךָ יָמֵי שִׁבְעֵה שְׁבַחֹת הַשָּׁנִים וְגו' וּמִשְׁל קִסֶּה רֵאשִׁי
הַמַּטּוֹת וְאֲטָבָה פִּי בָּב בָּב מִנְהָ וּמִשְׁל זִכְרֵה לְקִרְבֵן נְשִׁיאִים וְקוֹלֵה פִּי כָל
וָאֵחַד קִרְבָנוּ קַעֲרַת כֶּסֶף וְגו' שְׁעִיר עֲזִים אֵחַד וְגו' וְלִזְבַּח הַשְּׁלָמִים וְאֵעֲדָתֵה
לְלִקּוֹל יִקּוֹל זֶה קִרְבֵן פְּלָן וּמִשְׁל זֶלֶק כְּשִׁיר פִּי אִמָּה מָה יִסְתַּעַל פִּי אִחְטָא
וְקִלֵּה הַכְּלָם מִשְׁל קוֹלֵה פִּי קִרְבִּיִן אִיָּם הַפֶּסַח כֹּאֵלָה תַעֲשֶׂה לְיוֹם שִׁבְעַת
יָמִים וְגו' וְזֶלֶק בְּחֵלָף מָה פִּעַל פִּי קִרְבִּיִן אֲלִסְכָה וּמִשְׁל קוֹלֵה כִכָּה יַעֲשֶׂה
לְשׁוֹר הָאֵחַד וּמִשְׁל קוֹלֵה כִימֵי נִדַת דּוֹחָה תַטְמָא וּמִשְׁל קוֹלֵה וְאֵת הַשָּׁנִי יַעֲשֶׂה
עֲלָה כְּמִשְׁפָּט וּמִשְׁל זֶלֶק אִישָׁא כְּשִׁיר

הַתַּסַּע פִּי אִן הַכְּתָב קִד יִפְדֵּם פִּי הַתַּלְוָה וְהַתְּדוּיִן מָה הוּא מִתְאַחֵר
וְיִוָּחֵר מָה הוּא מִתְקַדֵּם וְזִלָּא מִשְׁל מָה קִדֵּם זִכְרֵה מוֹת אִדָּם עַל זִכְרֵה וְלָדָה אֲנוּשׁ
וּמוֹת שִׁיִּת עַל וְלָדָה קִינֵן וְכִימֵיִם מָה בַּעַד זֶלֶק וְכִזֶּלֶק שֵׁם וְאֵרְפַּכְשֵׁד
וְשִׁלָּח וְקוֹלֵה פִּי יַעֲקֹב וְיִבֵּא גַם אֵל רַחֵל וְיִקּוֹל וְיַעֲבֵד עִמּוֹ עוֹד שִׁבְעֵה ש' אַח'
תֵּם יִזְכֵּר בַּעַד זֶלֶק וְלָדָה אֲוֹלָדֵה פִּזְאֵהר הַתַּלְוָה יוֹהֵם אִן הַאֲוֹלָד כִּאֲנוּא בַּעַד חֲדָמֵה
הַשִּׁבְעֵה שְׁנִיִן הַאֲחִירָה וְלִישׁ כִּזֶּלֶק בֵּל קִד וְלֵד רֵאֲוִבֵן וְשִׁמְעוֹן וְגֵירָהֵם אִבֵּל
אִנְקִצֵי הַשִּׁבְעֵה שְׁנִיִן וְיִקּוֹל וְיִדְבֵּר יי אֵל מוֹשֶׁה בְּמִדְבַר סִינֵי בְּאֵחַל מוֹעֵד וְגו'
וְיִקּוֹל בַּעַד זֶלֶק יִכְחַטְבֵּה טוּיִל וְיִדְבֵּר יי אֵל מוֹשֶׁה בְּמִדְבַר סִינֵי בְּשַׁנָּה
הַשְּׁנִיִת לְעֲאֲתָם מֵאֲוִיִן מֵצ' בְּחִדָּשׁ הַרֵאשׁוֹן לְאִמְרֵה פִּי אִמְרֵה פִּי הַתְּדוּיִן מָה כָּאן
פִּי הַשָּׁהר הַשָּׁנִי עַל מָה כָּאן פִּי הַשָּׁהר הַאֲוֹל וְיִקּוֹל פִּי אִמְרֵה הַבָּרִי לְמוֹסֵי עֲלִיָּה
הַשִּׁלֵּם פֶּסֶל לְךָ שְׁנֵי לְחוֹת אֲבָנִים תֵּם יִקּוֹל וְעֵשִׂית לְךָ אֲרוֹן עֵץ וּפִי זִכְרֵה
לְלַעַל קָל וְאֵעֵשׂ אֲרוֹן וְאֵפֶסֶל וְכִזֶּלֶק נְזָאֵרֵה כְּשִׁירָה פִּי תַחֲלוֹת וִירְמִיָּהוּ וְגֵיר
זֶלֶק וְקִד יִקַּע זֶלֶק פִּי מוֹאֲצַע וָאֵחַד וְהוּא אִן יִזְכֵּר פֶּסוּקִין מִתַּלְשִׁיִן פִּיכּוֹן
הַמּוֹחֵר פִּי הַתַּלְוָה הוּא הַמִּתְקַדֵּם פִּי הַמַּעֲנֵי וְכִזֶּלֶק מִשְׁל וְיִהִי כִרְאוֹת אֵת הַנֵּזֶם וְגו'

يجب ان يكون متقدم لقوله ويرץ לבן אל האיש וג' ومثل ذلك ואען ואמר
 אל המלאך הדבר בי מה אלה אדני متقدم قبل ויען המלאך הדבר בי ויאמר
 אלי הלא ידעת מה המה אלה وهو فی الحقيقة موخر بعده فهذا فی جملة
 القصص والخبار والفواسیق ومثل ذلك قوله עיני יי אל צדיקים ובעדה
 פני יי בעשי רע وبعد ذلك צלקו ויי שמעו פقلו צלקו متقدم لقوله יי
 لانه قصد الصدیقین الذی قال فیهم ואוניו אל שועתם ב من ذلك
 ونظירה قوله ויעברו אנשים מדינים סחרים וג' وليس یعنی ان المدنیين
 اصعدوه من לجב بل اخوته الذين تقدم ذكرهم قبل ذلك

العاشر فی انه قد يقع فی الکلم مثل ذلك ایضا وهو انه تقدم كلمة فی
 القول وفي الحقيقة ان المتقدمة هو المؤخرة فی المعنى وذلك مثل قوله והנה
 נרפא נגע הצרעת מן הצרוע معناه נרפא הצרוע מן נגע הצרעת . וישם
 את הים לחרבה ויבקעו המים وقوله ויבקעו המים متقدم لقوله וישם את הים
 לחרבה . וירם תולעים ויבאש פقلו ויבאש متقدم לוירם תולעים ويقول
 ולצלע המשכן השנית معناه צלע השנית פִי המשכן : אחי יפת הגדול
 ليس يريد ان يفت هو الكبير وإنما قوله הגדול راجع אלי אחי . ולצלע
 המשכן השנית ليس هو המשכן الثاني وإنما هو الضلع الثاني من المسکن .
 חמש אמות כנף הכרוב האחד וחמש אמות כנף הכרוב השנית يريد الجناح
 الواحد والجناح الثاني ولم يقصد הכרוב الواحد والكروب الثاني لانه يقول
 بعد ذلك ועשר באמה הכרוב השני . ויען יהושע בן נון משרת משה ל . . .
 יהושע אלד . تقدم ذكره كان حادم موسى . اكلو

וישתחו [כל דשני ארץ] אכלו כל דשני ארץ וישתחו . חציר שנונים يريد
 בלב אובי המלך ثم بعده עמים תחתיך יפל : חכם עצל בעיניו معناه ان
 fo1. 8 vo.
 الكسلان حكيم عند نفسه رقد قيل ان قوله ونر אלהים טרם יכבה وقوله
 ושמואל שוכב בהיכל יי לם يريد بذلك ان שמואל كان نائم في الهيكل
 وإنما قوله בהיכל יי واجع الى قوله ونر אלהים טרם יכבה בהיכל יי

لخادى عشر فى ان الكتاب يذكر الاشياء بالاسماء التى قد عرقت بها
 وتشهرت فى وقت ذكره لها ذلك مثل قوله הוא הסובב את כל ארץ כוש
 את כל ארץ החוילה הוא ההולך קדמת אשור وفى وقت الخليفة لم يكن كوش
 ولا آشور ولكن لما كان الولي اعنى موسى عليه السلم هو النبى دون التوراة

עלי ما قدّمنا في الكتاب الاول وكان في وقت تدوينه لها قد عرفت تلك الارض بالحبشة والموصل وغير ذلك ذكر تلك الانهار و اشار اليها بالمعاني الموجودة في عصره ومثل ذلك قوله ويשא لوت את עיניו וירא וג' לפני שחת יי וג' فهذا القول ليس هو قول لوط وانها هو قول موسى عليه الرحمة على ما بيّنا الذي هو المدوّن لذلك اخبر ان لوط كان منه هذا الأمر قبل فساد سدوم ثم اخبر بعد ذلك بخطب كثير كيف كان فساد سدوم ومثل ذلك قوله ويכו את כל שדה הע' וג' وقوله הוא אבי מואב . הוא אבי בני עמון . וירדה עד דן . במדבר באר שבע . ויעקב נסע סכחה . ויבא יעקב לזוה וيقول היא בית אל . ויבאו מרתה . ויבאו עד נחל אישבל ثم اخبر بعد ذلك بالعلة التي من اجلها اسى نحل אישבל وكذلك ما تقدّم من القول ويعל מלאך יי מן הגלגל אל הבכים ثم اخبر ليم سوي בכים وغير ذلك كثير

الثاني عشر في ان الكتاب قد يخرج الخاص مخرج العموم والعام مخرج خصوص فاما تخصيصه للعموم فمثل قوله שמעו ישראל . ويعלו בנגב ויבא עד חברון معناه ויבאו . ותקח האישה את שני האנשים ותצפנו معناه ותצפנם . ואמר להרגך معناه ואמרו يعني اصحابه ومثل בני בכורי יש' . ואעידה בך . עם נבל . [בינו שנות דור] שאל אביך ויגדך . ויקח יחזקיהו את הספרים ويقول [ויקראהו ויעל בית יי . ויפריש]הו ומנה ما يوهم تشنية وهو فراد وذلك مثل כי שבעתים [יקם קין ואת הכ]בשה ישלם ארבעתים . בעלמים ימד המקרה שה . וראיתן על האבנים . לא יחבל רחים וג' فاما عمومه للخاص فمثل נעשה אדם . הבה נרדה . כל נפש בניו ובנתיו וג' وانما كان هناك אינה واحدة ובני דן חשים . ובני פלוא אליאב . אלה הם האלהים המכים את מצרים على ان آلهים في كل موضع انما يقع على جميع لان مضافة آلهي . כי آلهים קדושים הוא وكذلك מים אבדא انما يدل على كثير لان مضافة מוי وليس له فراد ميه ومثله פנים وليس له فراد ومثل ذلك בתולים בחולי . وكذلك שמים שמיי ليس للمواحد منها اسم بالعبراني ואשת נעורים . בן בני הנעורים . כי בן זקונים הוא . ליל שמורים הוא وقد يخرج اشياء مخرج تشنية وهي بالحقيقة جمع مثل מאזנים معناه موازن لأن مضافة מאזני . שש כנפים معناه أجنحة אשר לו ארבע רגלים معناه أرجל כחמין לשניים للاسنان קול רחים ארץ וקרניו עשר וקרונ אָמָא זכרָתְּ הַזֶּה

الأشياء بالتثنية لان من شأنها في الطبع ان تكون ازواجا وذلك ان الميزان
سبيلها ان تكون بكثتين وكذلك سبيل الطائر ان يكون له جناحين وسبيل
الحيوان ان يكون له رجلين وهي القرون قرنين والرحا قطعيتين

الثالث عشر في ان في الكتاب فواسيق تذكر في اول الفسوق معنى على
جهة السلب ثم يتبعه معنى يوهم ايجاب وهو على الحقيقة سلب اي انه راجع
على الاول وحاكم له وذلك مثل قوله **لَا آيْش أَلْ وَيُكَبْ وَنُ** معناه **وَلَا بَنُ**
أَدَمُ قوله **لَا** في الاول راجع على الثاني ايضا **أَلْ** **تَرَبُو** **تَدَبَرُو** **نَبَهَا** **وَبَهَا**
وَنُ معناه **وَلَا يَصُأ** **عَتَق** . **كِي** **لَا** **بَحْرُونُ** **يُودِش** **قَضَا** **وَأُوفِنُ** **عُنُ** معناه **وَلَا** **أُوفِنُ**
عَنْلَا . **عَل** **بَنُ** **لَا** **يُكُومُو** **رِشَعِيمُ** **بِمِشْفَط** **وَلَا** **حُتَائِمُ** **بَعْدَت** **ضِدِّيْكِيمُ** . **وَكَبُودِي**
لَا **أَحَر** **لَا** **أَتَنُ** **وَلَا** **تَهَلْتِي** **لَكَسِيلِيمُ** . **كِي** **لَا** **لَنْعَا** **يَشْكُح** **أَبِيُونُ** **وَلَا** **تَقُوتُ** **عُت**
لَعَد . **وَلَا** **نَسُوج** **أَحُور** **لَبَنُو** **وَلَا** **وَتُت** **أَشُورُنُو** . **أَلْ** **تَرِيمُو** **لَمَرُومُ** **قَر** **وَأَلْ**
تَدَبَرُو **بُضَا** **عَتَق** . **أَلْ** **يَشْمُحُو** **أُويْبِي** **شَقَر** **وَلَا** **شَنَائِي** **حَمَس** **يَكُ** **عِين** .
ii **أَلْ** **بَقَضَفَج** **تُوكِيحَنِي** **وَلَا** **بَحْمَتَج** **تِيَسْرَنِي** . **زَمَمُو** **أَلْ** **تَفَك** **وَلَا** **يُدُومُو** **سَلَا** .
وَلَا **لَمُودَتِي** **حَكْمَا** **وَلَا** **دَعَت** **قَرُوشِيمُ** **أَدَع** [**يُومُومُ** **الشَّمِشُ**] **لَا** **يَكْبُحَا** **وَلَا**
يَرُح **بَلِيلَا** . **كِي** **لَا** **عَنَا** **مَلُوبُو** **وِينَا** [**بَنِي** **أَيْش**] . **دِينُ** **لَا** **دِنُو** **وَلَا** **دِينُ** **يَتُومُ**
يَعْلِيحُو . **كِي** **لَا** **شَأُولُ** [**تَو**] **يَهَلَلُج** . **لَا** **رَبِيمُ** **يَحْكُمُو** **وَلَا** **زَكْنِيمُ**

fol. 9 vo.

يَبِينُو **مِشْفَط** . **مِضُوت** **شَفْتِيُو** **وَلَا** **أَمِيْش** **وَلَا** **مُحَقِي** **ضَفَنَتِي** **أَمْرِي** **فِيُو** . **وَقَد**
يَقَع **ذَلِكَ** **أَيْضَا** **فِي** **غَيْرِ** **السَّلْبِ** **وَذَلِكَ** **نَظِيرُ** **قَوْلِهِ** **مَتَنُ** **بَسَحَر** **يَكْبُحَا** **أَفْ** **شَحَد**
بَحَق **حَمَا** **عُوهَا** . **مَعْنَاهَا** **يَكْبُحَا** **حَمَا** **عُوهَا** **نَابِ** **الْبَابِ** **الْأَوَّلِ** **عَنِ** **الثَّانِي** **كِي** **شَم**
شَأُولُونُو **شَبِينُو** **دَبْرِي** **شِير** **وَتُولَلِينُو** **شَمُحَا** **مَعْنَاهَا** **وَتُولَلِينُو** **شَأُولُونُو** **شَمُحَا**

الرابع عشر في ان الكتاب قد يستعمل في الكلام الردى والقيح الأكلنا
وصيانة السامع عن سماع انكروه وذلك مثل قوله **كِي** **مُكَلَلِيمُ** **لَهَمُ** **بَنِيُو** **ذَلِكَ**
كَمَا **يَقُولُ** **الْقَائِلُ** **فَمَنْ** **يَقْتَرِي** **عَلَيْهَا** **أَنْ** **فَلَانُ** **لَمْ** **يَزَلْ** **يَقْتَرِي** **عَلَى** **نَفْسِهِ** **وَيَشْتَمُ**
نَفْسَهُ **وَيَلْعَنُ** **نَفْسَهُ** **يُرِيدُ** **بِذَلِكَ** **يُرْفَعُ** **نَفْسَهُ** **وَيَنْزِعُهَا** **مَنْ** **أَنْ** **يَقُولُ** **يَقْتَرِي** **عَلَيَّ**
أَوْ **يَشْتَمُنِي** **أَوْ** **يَلْعَنُنِي** **وَمِثْلُهُ** **أَفَسَ** **كِي** **نَأِينُ** **نَأَضَت** **أَت** **أَيْبِي** **يِي** **وَقَوْلُهُ** **أُويْبِينُو** **يَلْعَنُو**
لَمُو . **وَمِشْنَانُو** **شَسُو** **لَمُو** . **وَقَوْلُهُمُ** **وَهَنَمُ** **شَلْحِيمُ** **أَت** **الْهُزْمَرَا** **أَلْ** **أَفَسَ** . **وَبِمَا**
يَتَرَعَا **ذَهَا** **أَلْ** **أَدْنِيُو** **هَلَا** **بَرَأَشِي** **الْهَنْشِيمُ** **الْهَمُ** **وَلَمْ** **يَقُولُوا** **بِرُؤْسِنَا** **وَذَلِكَ**
أَيْضَا **نَظِيرُ** **الْعَيْنِي** **الْهَنْشِيمُ** **الْهَمُ** **تَنْقَرُ** **لَا** **نَعَلَا** **وَلَمْ** **يَقُولُوا** **وَلَوْ** **قَلْتُ** **أَعْيِنَا**
وَقَوْلُهُ **وَهِيَ** **لَهَمُ** **لَشَمُ** **رَع** **لَمَعُونُ** **يَحْرَفُونِي** **أَرَادَ** **يَقُولُ** **وَهِيَ** **لِي** **لَشَمُ** **رَع** **فَاكْنَا**

מצרים לעיניהם וג' הנה לאבי ולאמי לא הנדתי ולך אניד . מי האמר
 שאול ימלך עלינו יעני الذين يقولون ذلك على جهة التعجب والتفكير كما يقول
 الانسان مثل فلان يكون ملكا בעבור הילך חי צמת ותבך אן لان الولد كان
 حي صمت وذلك ايضا تعجب وكبير הנה אשר אין משפטם לשמות הכוס שתו
 ישתו ואתה הוא נקה תנקה לא וג' . כי הנה בעיר אשר נקרא שמי עליה
 אנבי מחל הרע ואתם הנקה ת[נקו לא תנקו] אם יסתר איש
 במסתרים ואני לא אראנו נאם יי [ה לא את השמים] מלא السما fol. 10 vo.
 والأرض بنشد נתן وترבית לקח וחי לא יח' . לשוא הכיתי את בניכם לא יל
 لأنهم لم تقبلوا الأدب אתם נטמאים לכל גלולים ואני אדרש לכם מאל
 אתה חסת על הקיוון ואני לא אחוס על נינה . חמה אין לי בלי גם
 את הטוב נקבל ואת הרע לא נקבל . בחכמתך ובתבונתך עשית לך חיל .
 והעמדת להם כל מתנים אן اذا كانوا اذا ضبطوك باليد تترضى فهل
 يجوز ان يعتمدوا عليك ويتكؤون حتى تسند متونهم ووقوفها هذا محال
 הנה חכם אתה מדינאל . תרקיע עמו לשחקים אן هل هدر على ذلك
 החכם יענה דעת רוח ומثل ذلك كثير جدًا ואما ما ذكره من التشديد فان
 الكتاب قد يستعمل التشديد ايضا فى الاستفهام وذلك مثل قوله ومה הארין
 השמנה היא אם רזה ומثل ואכלתי חטאת היום הייטב معنى ذلك أسمينة
 هى ام رزة معنى ذلك أحسن ذلك عند سيدى وقد يكون ما ظاهره ظاهر
 استفهام وهو فى الحقيقة حزم وانجاب وذلك مثل הנגלה גגליתי לבית אביך
 ظاهره ظاهر الاستفهام وهو قطع وحزم ומثل ذلك قوله המן הסלע הזה
 נוציא לכם מים . התשפט את אהלה . התשפט את עיר הדמים

السابع عشر ان الأفعال الماضية اذا زيد فيها صارت مستقبلةً وهذا على
 الأمر الأغلب فى استعمال الكتاب واللغة غير ان ذلك قد يتغير فى مواضع
 وهو بان يزيد فيها فتكون هم ماضية ايضا فاما التى تصير مستقبلة فمثل
 היה كان והיה לי לאלהים ويكون והיה לכם לזרא ويكون عשה عمل
 ועשה יי להם ويعمل מוחה מחא ומחה אל מי המרים ומחה . وهو أكثر من
 ان يحتاج الى بيان فاما الذى يبقى على الاستئناف فمثل והיה אם בא
 אל אשת אחיו وكان ان جاء الى امرأة اخيه והיה כי הרבתה להתפלל
 وكان اذا أكثرت وبأ הארי ואת הדב وجاء الاسد وكذلك بعده من ויצאתי

אחריו והכיתיו [ההצלתי מפיו] . . שת על ד ואמר להרנג ותחס עליך .
 והיה היא [רכבת על החמור] . והיה ארון יי בא (עד) עיר דוד ובא ולן
 ושכב ארצה שה فی יחזקיהו והיה יי עמו ובנה מזבחות בבית יי
 [והיה] האיש ההוא תם וישר . ושלח יי אליכם את כל עבדיו
 הנביאים . ועלו אליה סרני פלשתים . ואמרתי לא אוכרנו והיה בלבי .
 ומثل ذلك كثير جدًا והוצאתו טאור כשדים ואיضا ושמת שמו ואיضا ומצאת
 את לבבו

الثامن عشر في ان الكتاب ما ظاهره ظاهر مستقبل وهي في الحقيقة ماضي
 وذلك مثل قوله اَلوٰه مَتِيْمُوْن يَبَا فظاھر يَبَا يُجِي ياتِي وانما هو اخبار عما
 كان في ايام موسى عليه السلام אשר يكوهو ارمميس حقيقتة التي ضروبة
 واعמוד علّيو وامמתهوه ظاهره واميتة وحقيقتة وامّته כמה يكرهوه بمدربر
 نَعَز . 'שלח במ חרון אפו . יפלס נתיב לאפו . גפן ממצרים תסיע
 תגרש גוים . תשלח קציריה . תפתח ארץ ותבלע . יודיע דרכיו למטה .
 ויעל מלאך יי מן הגלגל אל הבכים . ויאמר אעלה אתכם קוּתָה אַעֲדֶכֶם
 וחֲפִיֶּקְתֶּם אַעֲדֶכֶם

التاسع عشر في انه ايضا فيما ظاهره ماضي وهو في الحقيقة مستقبل تحت
 אשר לא עבדת את יי אלהיך קוּתָה מاضي وانما هو اخبار عما يريد يكون
 ومشله כי לא שמעת בקול יי אלהיך . ויאכל תנובת שדי . ויניקהו דבש
 זו . וישמן ישורון ויבעט וג' . וירא יי וינאץ וכל المعنى ולא קם נביא עוד
 معناه ولا يقوم ويشב בצר לו על וג' . ויבקשוהו וימצא להם . רצית יי
 ארצך . וילבש קללה כמדו וג' . שם ישבנו גם בכינו וכל القصة وكذلك
 نظائر كثيرة

العشرين ان في الكتاب كلام يحتاج الى وصل زيادة حتى يستوفي وينتظم
 وهو على جهات فيه ما يحتاج الى زيادة كلام ومنه ما يحتاج الى زيادة كلمة
 ومنه ما يحتاج الى زيادة حرف فالذي يحتاج الى كلام عووب לעוב עמו یعنی
 تترك ما في قلبك من العداوة ولמי אני עמל فلا يفكر فيقول لمن اعمل واشقا
 ואביה ירוק ירק אی לו אן אבוהא (so) ירץ אילי נטתה מפני אی לולמ תמיל מן
 במן ידי לא תוכלו לעבד את ה' یعنی مع המיל אל גיורה ותהר את מרים

ואת שמיו אי גילת אמרָתֶּה וולדת מרים ושמי: וכמריו עליו יגילו יעני
 الذى كانوا עליו יגילו. ואהיה מאהל אל אהל וממש מענה וממ[שכן
 fol. 11 vo אל משכן]. הסבת את לבם التي كانت אחרנית. והצל
 . . לכסת את עד כי לא אשר יראה האדם יִחְתָּאֵךְ כי אשר יראה ה' ואמא
 מא יִחְתָּאֵךְ אלֵי קְלִמָּה וְאַחַדָּה פִּנְיָהּ מֵאֵשׁ כִּי יִחְתָּאֵךְ וְהוּא סֵלֵב נִכְאָתָהּ יִחְתָּאֵךְ
 אלֵי זֵיָאָה לֹא בִּי הַקְּלָמִים וְכֵן כִּי יִחְתָּאֵךְ וְכֵן כִּי יִחְתָּאֵךְ וְכֵן כִּי יִחְתָּאֵךְ וְכֵן כִּי יִחְתָּאֵךְ
 לֹא עֲשִׂינוּ אוֹכְמָה לֵּם נַעֲמֵל מַעֲךְ אֵלָּה לְחִיר וְאֵלָּה כֵּן הָאֵל כֵּן הָאֵל מִתְּנַאֲפָה לֹא יִשְׁמַנּוּ יוֹסֵף
 מַעֲנָה לֵיט לֹא יִחְתָּד עֲלֵינוּ וְיִצְמַר לֵנָה יִדְעֵתִי כִּי טֵרֵם תִּירָאוּן מַעֲנָה כִּי לֹא טֵרֵם
 תִּירָאוּן כֵּמָה יִקָּאֵל לְאִנְשָׁן לֵיִס אַנְתְּ אוֹל מִן יִפְעַל כִּזְי וְכִזְי וְפִיֵּהּ מֵאֵשׁ יִחְתָּאֵךְ
 אלֵי אֵשׁ וְכֵן כֵּן נִשְׁמָה לַעֲם עֲלֵיהּ מַעֲנָה אֵשׁ עֲלֵיהּ . לְכֹל יִבָּא
 נְבוֹרְתֵךְ מַעֲנָה לְכֹל אֵשׁ יִבָּא . וְהַזֵּה אֵיזָא כְּשִׁיר וְיוֹסֵף הִיֵּה בְּמַצְרַיִם מַעֲנָה
 אֵשׁ הִיֵּה . וְיִזְבְּחָה לְה' בְּיוֹם הַהוּא מִן הַשְּׁלֵל הִבִּיאוּ מַעֲנָה אֵשׁ הִבִּיאוּ .
 לְהַחֲזוֹק עִם לְבַבְּךָ שְׁלֵם מַעֲנָה עִם אֵשׁ לְבַבְּךָ שְׁלֵם וְגַיְרָה זֶה מִשְׁלֵם וְכֵן
 אֵת עֵין הָאָרֶץ וְלֹא יִזְכָּר לְרֵאוֹת אֵת הָאָרֶץ מַעֲנָה לֹא יִקְדֵר אֶחָד לוֹ אִנְשָׁן יִנְטֵר
 אלֵי הָאָרֶץ וְאֵמַר לְהַרְגֵךְ וְתַחַם עֲלֵיךְ מַעֲנָה וְתַחַם עֵינֵי עֲלֵיךְ . וְתַכָּל דוֹד הַמֶּלֶךְ
 מַעֲנָה נִפְשׁ דוֹד וְיִשְׁלַח אֶבְשָׁלוֹם אֵת אַחִיתַּפֵּל הַגְּלוֹנִי . מַעֲנָה וְיִקַּח אֵת
 אַחִיתַּפֵּל הַזֶּה . לְעוֹתִים לְאֵמַר בֵּא שְׁמִשׁוֹן הִנֵּה מַעֲנָה וְיִגַּד לְעוֹתִים . הִבִּיטוּ
 אֶל צוֹר חֲצַבְתֶּם מַעֲנָה מִמֶּנּוּ חֲצַבְתֶּם . וְלֹא יֵשֵׁא אֱלֹהִים מַעֲנָה פְּנֵי נִפְשׁ .
 וְכֵן אֵשׁ לְדוֹד אַחֲרֵי יוֹאֵב יִחְתָּאֵךְ יִכּוֹן יֵלֵךְ אַחֲרֵי יוֹאֵב . אֵשׁ הַלְלוּךְ
 אֲבוֹתֵינוּ יַעֲנֵי הַזֵּה חֲמוּדֹךְ פִּיֵּה יִחְתָּאֵךְ בּוֹ . וְלֹא אַתְנוּ יוֹדַע עַד מָה יַעֲנֵי
 חֲתִי מִתֵּי הַזֵּה וְכֵן זָכַרְנוּ בִּי הַקְּטָב תְּכַלְמֵנָה פִּיֵּה עַל הַתְּרַגְמָה מִן הַזֵּה
 הַבָּאֵב טַרְפָּא

לחאדי ועשרין פי אנה قد يقع في الكتاب معاني تكون في المعنى كلمة
 ساقطة لا يحتاج اليها وذلك مثل ومعين הדעת טוב ורע לא פקולה מומנו ساقطة
 لأنه اذا قال ومن شجرة كذى لا تاكل لم يحتاج ان يقول منه ومثله את ה'
 צבאות אתו תקדישו וקולה אתו ساقطة ומثله [ויאמר] המלך אחשורש ויאמר
 לאסתר הזו פקולה ثانية ויאמר לא يحتاج اليה [ודוד הוא הקטן ושששה] הגדלים
 הלכו אחרי שאול פקולה הלכו ساقطة מ]בן עשרים שנה
 ועד בן ששים שנה והיה [ואין אני] ואחי ונערי ואנשי המשמר

fol. 12 ro. אשר אחרו אין אנחנו פשטים وهذه الاعادات كلها اقل ما تكون بعد
 كلمتين بفضل من القولين وقد يقع في مواضع كثيرة את يكون ساقطة وذلك
 مثل ובא הארי ואת הדב מענה והדב פאלאת ساقطة وقد ذكرنا في الباب
 الثاني من القول على الترجمة معنى طرفا صالحا

الثاني والعشرين فيما هو سمي [ل] ما تقدم وهي الكلم التي يقع فيها زيادة
 حرف ونقصان حرف هذا ايضا قد ذكرناه في القول على الترجمة في عدة
 ابواب ونحتاج نختص منه ههنا طرفا يسيرا من ذلك الواوات التي تقع زيادة
 في اول الكلمة مثل ואת כל ירק עשב מענה את כל ירק. ואת מתך קבור
 מענה את מתך. זאת עשו להם וחיו. וקרבנו קערת כסף. אם תלכי
 עמי והלכתי. ועתה השמרי נא ואל תשתי מרید אל תשתי. וגם תבן גם
 מספוא יש לחמורינו. ושם האחד בוצין. והרעו במלחמה. ואתה שלום
 וביתך. ולך השב את הנער את אבש. כאשר ראה כל הבא עליו ועמד
 מענה עמד. ותשב תמר ושוממה. עבד אביך ואני מאז ועתה ואני עבדך.
 אם מחוט ועד ש' נעל ואם אקה. ואם לא יעלה הענן ולא יסעו. ולא
 תספור ולא תבכה. חצים מחזיקים ופ'

الثالث والعشرين في ضد ذلك وهو في الناقص واو ای اول
 על בגדיו יגב אן יכון ועל בגדיו. שמש ירח עמד. ויאמר
 שלום בא וג'. בכחב מיד יי עלי. מעל משכן קרח דתן ואבירים. הילק
 החסיל והגזם. להקשיב מחלב אלים יגב אן יכון ולהקשיב. כי הגדלת על
 כל שמך אמרתך מענה אמרתך. ויקדש את אהרן את בגדיו. כסוס
 עגור. [ותור וסוס] ועגור. ומעלם לא ש[מעו לא האוינו] אמרו בלבם נינם.
 معنى ונינם. וישבו בגלעד בבשן ויחלו מעט ממשא [מלך]
 שרים יעני ושרים. פרי עין הדר כפות מענה וכפות ומثل ذلك
 كثيرة لا يحصا

الرابع العشرين في ضروب آخر كثيرة من زيادة الحروف ونقصانها في اول
 الكلمة المترם تدعى. כי לבעבור נסות את מענה בעבור. שלשים מרעים
 מענה [רעים]. אתמול מענה תמול. וקילון מענה קלון. כי למבוא שי מענה
 בפ' ויכון في אחריק בנימין

fol. 12 vo.

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قد ذكرناه

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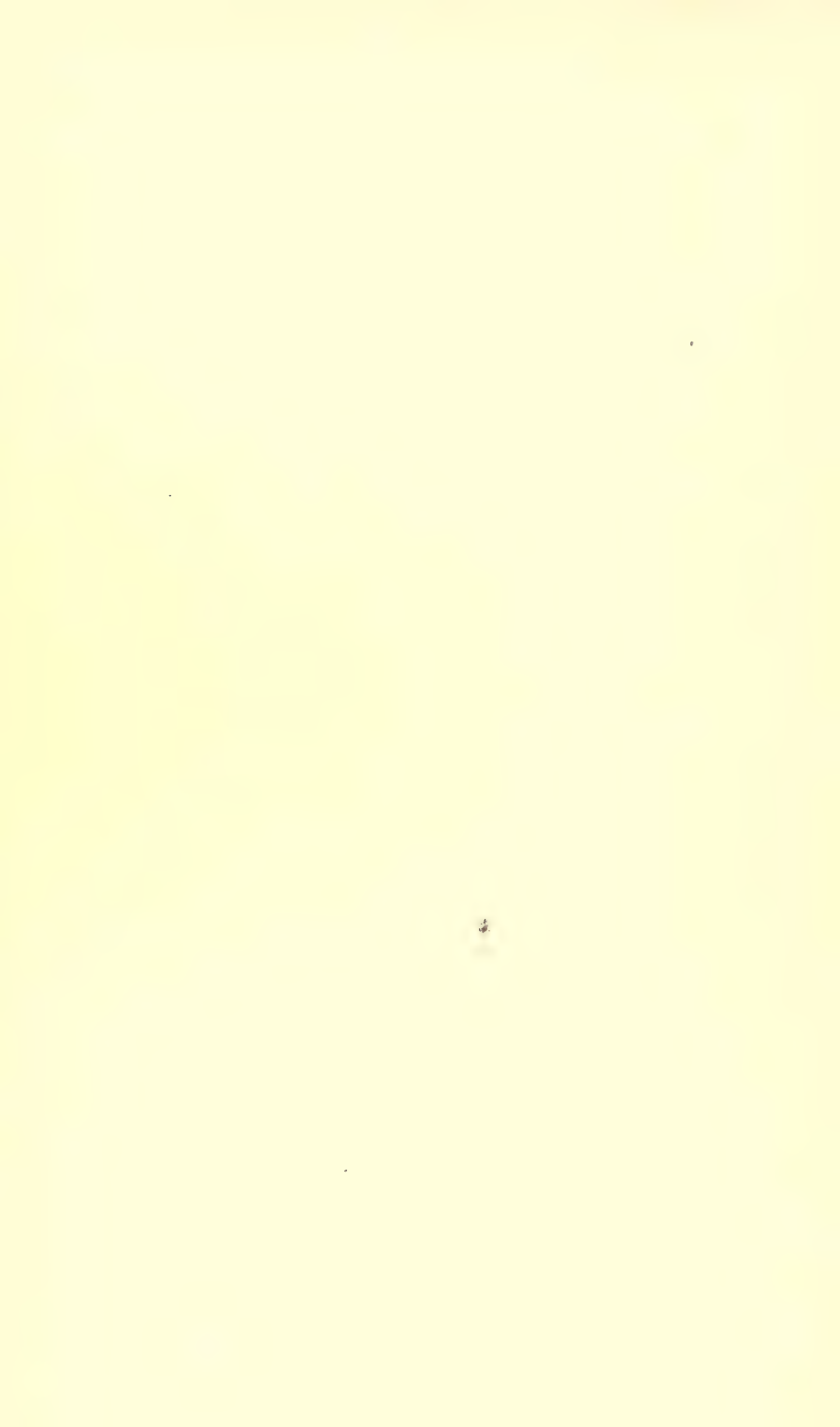
ננובתי יום פטרת

בעור ומנה בי . . צפו לנו לנוז مع سائر
 شرحناه هناك فاما الذي ينقص من اول الكلمة حرف مثل شומר הברית
 וחסד מענה והחסד . לנחותם בדרך מענה להנחותם . בני איש אחר נחנו
 מענה אנחנו , וברם ענבים סותה מענה בסותו . واما الذي ينقص من الوسط
 فائة مثل חוטים . ליי לאכול על הדם מענה חוטאים . קורים (so) אל יי והוא
 יענם . וירפו [את שבר מענה וירפאו . ביעתתו רוח מענה ביעתתהו * עין
 שיפתו . בלבת איש בלהבת איש . ותבט [עיני בשורי] מענה בשוררי .
 ותתצב יריד ותתיצב אחותו















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